

THE incere Convert:

DISCOVERING
The small number of true
BELIEVERS,
And the great difficulty of Saving
CONVERSION.

Wherein is excellently and plainly
opened these choyce and Divine
Principles;

- fix {
1. That there is a God, and this God is most glorious.
 2. That God made man in a blessed estate.
 3. Mans misery by his Fall.
 4. Christ the only redeemer by price.
 5. That few are saved, and that with difficulty.
 6. That mans perdition is of himself.

By THO. SHEPHEARD, sometimes of *Emanuel*
Colledge in *Cambridge*.

Corrected, and much amended by the Author.

*Strait is the gate, and narrow is the way which leadeth
unto life, and few there be that finde it; Mat. 7. 14.*

London, Printed by E. Cotes, for John Sweeting,
at the Angel in Popes-head Alley, 1652.



70,4407



To The Christian

READER.

IN these euill and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The Lord might iustly haue spoken those words of death against vs, which of old he did against the *Fewes*; I haue taken away my peace from this people, loving kindnesse and mercies, which had he pulled from us we had had cause enough to mourn with Rachel, and to refuse comfort; for all our happinesse lies wrapt up in peace, loving kindnesse, and mercy. But God is yet good unto Israel; he commands deliuerances for Jacob, he overrules all the powers of darknesse, and tels the sons of Belial, (*men of corrupt mindes, and cursed practises*) that they shall proceed no further, but that their folly shall

Psal 73 1.
Psal 44 4.
Psal 76 0.

2 Tim. 3.
8.9.

To the Reader.

Iſa. 26. 20.

Iſa. 43. 3.

Iſa. 41. 10.
II.

shall be manifest unto all. *He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith,* Come my people, enter into thy chambers, and shut thy doors about thee, hide thy self at it were for a little moment, till the indignation be over-past. *If troubles threaten life, he saith,* When thou passest through the waters I will be with thee, and through the rivers they shall not over-flow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, &c. *When enemies are incensed, fear and sorrowes multiplied, he saith,* Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee, shall be ashamed, and condemned, they shall be as nothing, and they that strive with thee shall

To the Reader.

shall perish. Such words of comfort and life doth God speak unto his. And among other mercies he stirres up the spirits of his servants to write many precious truthes and tractates to further the everlasting good of his beloved ones. If the bottomelesse pit be open, and smoak rise thence, to darken the aire, and obscure the way of the Saints, Heaven also is opened, and there are lightnings and voices to inlighten their spirits, and direct their pathes. Had ever any age such lightnings as we have? Did ever any speak since Christ and his Apostles, as men now speak? We may truly and safely say of our Divines and writers, The voice of God, and not of man: Such abundance of the spirit hath God powred into some men, that it is not they, but the spirit of the Father that speaks in them.

What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall Tractates, full of Divine, necessary, and conscience-searching truthes, yea precious soul-comforting, and soule-improving

Rev. 5. 2.
Rev. 11.
19.

To the Reader.

truthes: such whereby Head, Heart, and Soul-cheating errors are discovered, and prevented, such as soundly difference true grace from all seemings and paintings. No time, no Nation, exceeds us herein; and shall we that abound in truths be penurious in praises?

Consider, Reader, whether spirituall truths be not worthy of thy choycest praises. Every Divine truth is one of Gods eternall thoughts, it's heaven-born, and bears the Image of the most high. Truth is the glory of the whole sacred Trinity: Hence the Spirit is called Truth, 1 John 5.6. Christ is called Truth, John 14.6. and God himself is said to be the God of Truth, Deut. 32. 4. It is so delightful to him, that his eyes are ever upon the Truth, Jer. 5.1. and when the only wise God would have men make a purchase, he counsaileth then to buy the Truth. And is it not good counsell? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses, Truth is the seed of a new life, of a heavenly birth; Jam. 1. 18. If you be in any bondage,
Truth

To the Reader.

Truth can make you free, John 8. 32. If compassed about with enemies, Truth can shield thee, Psal. 91. 4. If you be full of filthy thoughts and lusts, or any impurities, the Truth can sanctifie you, Joh. 17. 17. If darknesse and faintnesse possesse your souls, Truth is lumen & pabulum animæ, the light and life of the soul, Psal. 119. 105.

Let us then advance our thoughts of Truth, and rate it above all sublunary things, and buy it though it cost us all: it is no Simony, it is not too dear, you cannot over-value Truth. It is sister to the Peace of God which passeth all understanding: See how God himself estimates his word and truth, Psal. 138. 2. Thou hast magnifi'd thy word above all thy Name. Whatsoever God is known by besides his Word, is beneath his Word. Take the whole Creation, which is Gods Name in the greatest letters, it's nothing to his word and truth. Therefore Christ tels the Pharisees it is easier for heaven and earth to passe, then one tittle of the Law to faile. If the least Jod or Tittle of the Law, be prized by God above all

John 21.
15, 16, 17.

To the Reader.

the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, and settle it as a law upon our hearts, that we can never over-prize or yeeld sufficient praise for any truth.

Men can praise God for the blessings of the field, the Seas, the womb, and of their shops; but where is the man that praises God for this blessing of blessings, for Truth, for good Books, and heavenly Treatises? Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mans labour, and Gods truth; the tribute of thanks is due for both, that God inables men to so great labours, and that he conveys such precious treasure through earthen vessels. David thought it his duty to praise God for Truth, Psal. 143. 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in Truth, that he must break out into praises for it.

*Reader, give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no
good*

To the Reader.

good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithfull Servants. Let me tell thee, this is a chief way to keep truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions come, & Truth must suffer or flie. God hath made good that promise in Jeremy, he hath revealed unto us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken and who can promise himself with Hezekiah, there shall be peace and truth in my daies; Peace may fail thee, but let not Truth. Every good Christian may and should say with the good King, there shall be Truth in my dayes, if not Peace and Truth, I will so far honour Truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is better suffering for truth,
than

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then with truth: yet if Truth must suffer, or can die, better it is to die with Truth, then out-live it.

But that Truth may live, and we live by Truth, let us magnifie God much for Truth, for his Word, and good books that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not tanti. Wilt thou praise God for the sea, and be unthankfull for the rivers and springs? Wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and showres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errours in them.

Be it so, shall we refuse to praise God for the Flowers and the Corne, because there be some Weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy delight; here is a Garden without Weeds, a Corne-Field without Cockle or Darnell, Thorn or Thistle. Art thou a Sincere Convert? Here are truths sutable, solid, and whole-

To the Reader.

wholesom, thou mayst feed and feast without fear.

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome, not necessity (for it is Truths prerogative to travell without a passport,) I say, because custome causeth Truth to crave and carry Epistles commendatory, know that the work is weighty, quick, and spirituall, and if thine eye be single in perusing it, Thou shalt finde many precious soul-searching, soul-quickning, and soul-enriching truths in it: yea, be so warned and awakened, as that thou caust not but blesse God for the man and matter, unlesse thou be possesst with a dumb Dewill.

To conclude, Christian Reader, take heed of unthankfulnesse; spirituall mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to the

To the Reader.

the birth of it; It's a preventing mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head be like a Winters Sun, full of light, and heart like a Winters earth, without fruit, fear lest thy light end in utter darknesse, and the Tree of knowledge deprive thee of the Tree of life. The Lord grant thou mayest find such benefit by this word, as that thy heart may be ravished with Truth, and raised to praise God to purpose, and made to pray, Lord still send forth thy light and truth, that they may lead us: So prayes,

Thine in Christ,

W. GREENHILL.

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Another book published by Mr. Thomas
Shepherd; called, *The sound Beleever.*

An



An Introduction to the **WORK.**



THE knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pull down Satans false Principles set up in mens head; loved and beleev'd with mens hearts, and defended by their tongues; whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spirituall truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I pass by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding* although it may literally, yet it never savingly entertains any truth, untill the *affections* be therewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these Divine Principles.

First, that there is one most glorious God.

B

Secondly,

The principal heads insisted upon.

I.

The Introduction.

2. Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

3. Thirdly, that all Mankinde is *now* fallen from that estate, into a bottomlesse gulfe of sin and misery.

4. Fourthly, that the Lord Jesus Christ is the only means of Redemption out of this estate.

5. Fifthly, that those that are saved out of this wofull estate by Christ, are *very few*, and these few are saved with much difficulty.

6. Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves* : either

1. By reason of their *bloudy ignorance*, they know not their misery : or

2. By reason of their *carnall security*, they feel not, they groan not under their sin and misery.

3. By reason of their *carnall confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it : or

4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soon, when they see and feel they cannot help themselves.



THE
SINCERE
CONVERT.

Discovering the small number
of true B E L I E E V E R S .

CHAP. I.

*That there is a God, and this God is most
glorious.*

Exod. 33. 18.

I beseech thee shew me thy glory.



His is the first Divine Truth,
and there are these two parts
considerable in it.

1. That there is a *God*.

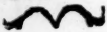
2. That this God is *most glorious*.

I will begin with the first part, and
prove (omitting many Philosophi-
B 2 call

The first
Principle.



There is a
God.



*Plin. lib. i.
Nat. Hist.*

Rom. i.

God the
Being of
Beings.

call Arguments) that there is a God, *a true God*: for every Nation almost in the world, untill Christs comming, had a severall God. Some worshipped the *Sunne*, some the *Moon*, called by *Ezekiel*, *The Queen of heaven*, which some made Cakes unto: Some *the whole Heavens*, some worshipped the *fire*, some the *brute beasts*, some *Baal*, and some *Moloch*. The *Romans* (saith *Varro*) had 6000. gods: who imprisoning the light of nature, *were given up to sinnes against nature*, either to worship *Idols* of mans invention, as the ignorant: or *G O D and Angels* in those Idols, as the learned did: but these are all false Gods.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this point seems needlesse, because every man runs with the cry, and saith *there is a God*; yet few thoroughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely*
study

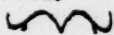
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3

study their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seek to blow up the strongest wals and bulwarks. The light of Nature indeed shewes, that there *is* a God; but how many are there, that by foul sins against their conscience, blow out and extinguish almost all the light of Nature? And hence though they dare not conclude, because they have some light, though dimme; yet if they saw their heart, they might see it secretly, suspect, and question, *whether there be a God*: but grant that none questions this truth, yet we that are builders, must not fall to a work, without our maine props, and pillars: It may appear therefore that there is a God, from these grounds.

First, *From the works of God, Rom. I. 20.* When we see a stately house, although we see not the man that built it, although also we know not the time when it was built, yet will wee conclude thus, Surely some wise Arti-

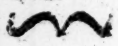
There is a God.



Sin blows out the light of Nature.

The first ground to prove a God.

There is a
God.



tificer hath been working here : can we, when we behold the stately theater of Heaven and Earth, conclude other, but that the finger, armes, and wisdom of God hath been here, although we see not him that is invisible, and although we know not the time when he began to build ? Every creature in Heaven and Earth is a loud preacher of this truth : Who set those candles, those torches of heaven on the table ? Who hung out those Lanthorns in heaven to enlighten a dark world ? Who can make the statue of a man, but one wiser then the stone out of which it is hewne ? Could any frame a man, but one wiser and greater than man ? Who taught the Birds to build their nests, and the Bees to set up and order their commonwealth ? Who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people and kingdoms ? What power of man or Angels can make the least pile of grasse, or put life into the least flie, if once dead ?

There

The Sincere Convert.

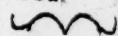
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There is therefore a power above all created power, which is *God*.

Secondly, *From the word of God*; There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blinde, they cannot but cry out, *the voice of God, and not the voice of man*. Hence Calvin undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tels thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God, that searcheth the heart.

Again, that word which quickneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sinnes to load them, to

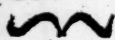
There is a God.



The 2.
ground to
prove a
God.

It is the
word of
God that
quickens
the dead.

There is a
God.



The third
ground to
prove a
God.

Joh. 3 3.

mourn, those that never could pray, to breath out unutterable groans and sighes for their sins.

Thirdly, *From the children begotten of God*: For we may read in mens fore-heads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new mindes, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives, and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their finnes: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No, it is to be hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their brains grown crazie? They were indeed once fools,
and

and I can prove them all to be *Solomons* fools : but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish fear of hell, which works this alteration ? Nothing lesse ; they abhorre to live like slaves in *Bridewell*, to do all for fear of the whip.

Fourthly, *From Gods Register, or Notary, which is in every man ; I mean, the Conscience of man ;* which telleth them there is a God : and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, then they are near Gods Tribunall, when they acknowledge him clearly. The fearfull terrours of conscience prove this, which like a Bailiffe arrests men for their debts ; *Ergo*, there is some Creditor to set it on ; sometimes like a hangman it torments men, *Ergo*, there is some strange Judge that gave it that command. Whence arise these dreadfull terrours in men ? Of *themselves* ? No surely, all desire to be in peace,

There is a
God.

The 4.
ground to
prove a
God.

There is a
God.



peace, and so to live and sleep in a whole skinne. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of conscience surprise the soul suddenly at a Sermon, suddenly after the Commis- sion of some secret foule sinne. Again, melancholy sadnesse may be cured by Physick; but many Physitians have given such men over to other Physiti- ans. Melancholy sadnesse may be born, *but a wounded spirit who can bear?* Thus you see that *there is a God.*

Object.

Object. Who ever saw God, that eve- ry one is thus bold to affirm that there is a God?

Ans.

Ans. Indeed his face never was seen by mortall man, but his back- parts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object.

Object. All things are brought to pass by second causes.

Ans. I.

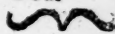
Ans. I. What though? Is there no Master in the House, because the Servants do all the work? This great God maintains state by doing all by the

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the creatures subjection ; yet sometimes we may cry out in beholding some special pieces of his administration, Here is the finger of God.

There is a
God.



2. What though there be such confusion in the world , as that shillings stand for pence , and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred ; yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his work. There is a lumber and confusion seemingly among us , let us stay till the day of judgement, and then we shall see infinite wisdom in fitting all this for his own glory, and for the good of his people.

Ans. 2.

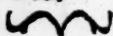
Object. But if there be a God, why hears he not his peoples Prayers ? why doth he forget them when they have most need of him ?

Object.

Answer ; *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that

Ans.

There is a
God.



that speed well, return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggars their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Use 1.

This is a use of *reproof to all Atheists* either in *opinion* or *practise*.

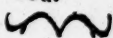
A discovery of
Atheisme.

First, in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men! nay beasts, nay Devils, nay worse then Devils, for they *believe and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge, without hearts, as scholars sometimes of weak brains, being guided only by their books, seeing how things come by second causes, yet cannot raise their dull thoughts
to

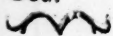
to the beholding of a first cause. Great Politicians are like children, alwayes standing on their heads, and shaking their heels against heaven; these think religion to be but a piece of policy, to keep people in awe: prophane Persons desiring to go on in sinne, without any rub or check for sinne, blow out all the light of nature, wishing there were no God to punish, and therefore willing to suspect and scruple that not to be which indeed is. Those also that have sinned secretly, though not openly against nature, or the light of conscience: God smites men for incest, Sodomy, self-pollution, with dismall blindenesse. Those also that are notorious worldlings, that look no higher than their barns, no further than their shops: the world is a pearl in their eye; they cannot see a God.

Lastly, I suspect those men that never found out this thief, this sin, that was bred and born with them, nor saw it in their own hearts, but there it lies still in some dark corner of their soules,

There is a
God.



There is a
God.



If no God,
no heaven
nor hell.

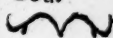
A second
reproof to
Atheists.

souls to cut their throats: these kinde of men sometimes suspect there is no God. O this is a grievous sinne; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible liar, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *There is no God.*

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may finde in every corner, that in their practice deny God, men that set up other gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs*, and *bellies* to be their gods: men that make bold to do that against this true God, which Idolaters dare not doe against their

their Idoll gods, and that is, continually to wrong this God; Men that seek not for all they want by prayer, nor return all back again to God by praise.

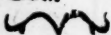
There is a
God.



A second use is, *for Exhortation*. O labour to see and behold this God. Is there a God, and wilt thou not give him a good look? O passe by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens say, Where is that great Builder that made this? When thou hearest of mutations of Kingdomes, say, Where is the Lord of Hosts, the great Captain of these Armies? When thou tastest sweetnesse in the creature, or in Gods Ordinances, say, Where is sweetnesse it self, beauty it self? Where is the sea of these drops, the Sun of these beams? Oh that men saw this God; it's heaven to behold him; thou art then in a corner of Hell, that canst not, dost not see him, and yet what is lesse known than
God?

Use 2.

There is a
God.



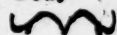
God? Me thinks when men hear there is a God about them, they should lie groveling in the dust, because of his glory: If men did see him, they would speak of him; Who speaks of God? Nay, men cannot speak to God; but as beggers have learned to cant, so many a man to pray. Oh men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, & God frowns, (which makes the Devils to quake) yet mens hearts shake not, because they see him nor.

Use 3.
Make
choyce of
God for
thy God.

Use 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Down with all thy Idoll gods, and set up this God. If there be any creature that ever did thee any good, that God set not a work for thy good, love that, think on that as thy God. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to be thy God. Thou mightst have been born in *India* and never have heard of this true God,
but

but worshipped the Devill for thy God: O therefore make choyce of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole selfe everlastingly unto thee. Seek him weeping, and thou shalt finde him. Binde thy self by the strongest oathes and bonds in Covenant to be his, and he will enter into covenant with thee, and so be thine; *Jer. 50. 3, 4, 5.*

There is a glorious God.



The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadowes, but shadowes for somewhat. *Prov. 8. 18.* When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a *God* to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

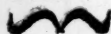
Use 4.

Thus much of the first part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and

C

that

There is a
glorious
God.



that in four things he is glorious.

1. *In his* ESSENCE.
2. *In his* ATTRIBUTES.
3. *In his* PERSONS.
4. *In his* WORKS.

1. Gods
Essence.

1. He is Glorious in his *Essence*.
now what this Glory is, no man or
Angell hath, doth, or ever shall know;
their cockle-shell can never compre-
hend this Sea; he must have the wis-
dome of God, and so be a God, that
comprehendeth the Essence of God:
but though it cannot be comprehen-
ded what it is, yet it may be appre-
hended; that it is incomprehensible
and glorious; which makes his glory
to be the more admired, as we ad-
mire the lustre of the Sun the more,
in that it is so great we cannot behold
it.

2. Gods
Attributes

2. *God is glorious in his Attributes*,
which are those divine perfections
whereby he makes himself known
unto us. Which Attributes are not
qualities in God, but natures. Gods
wisdome is God himself, and Gods
Power

Power is God himself, &c. Neither are they divers things in God, but they are divers only in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable, is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these:

1. He is a *Spirit*, or a spirituall God, *Joh. 4. 24.* therefore abhorres all worship, and all duties performed without the influence of the Spirit; as to confesse thy sinnes without shame or sorrow, and to say the Lords Prayer without understanding, to hear the Word that thou mayest only know more, and not that thou mayest bee affected more; oh these caakasses of haly duties are most odious sacrifices before God.

2. He is a *living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy pead heart to this principle of life to quicken thee, that his Almighty

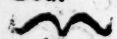
There is a glorious God.

An explanation of Gods attributes.
1. A spirituall God.

1. A living God.



There is a
glorious
God.



3. An in-
finite
God.

power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that so thou mayest live.

3. He is an *infinite God*, whereby he is without limits of being, *2 Chron. 6. 18.* Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. Anever-
nall God.

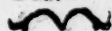
4. He is an *Eternall God*, without beginning or end of being, *Psa. 80. 1.* Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. An All-
sufficient
God.

5. He is an *All-sufficient God*, *Gen. 17. 1.* What lack you therefore, you that would faine have this God, and the love of this God, but you are loath to take the pains to finde him, or to be at cost to purchase him with the losse of all? Here's infinite, eternall, present sweet-

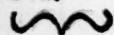
sweetnesse, goodnesse, grace, glory and mercy to be found in this God. Why post you from mountain to hill, why spend you your money, your *thoughts, time, endeavours*, on things that satisfie not? Here is thy resting place. Thy cloathes may warme thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distresses of conscience, and anguish of heart come upon thee; this God is joy in sadnesse, light in darknesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy minde ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a CrySTALL fountain, thou shalt drink down all the the refined sweetnesse of all creatures in heaven and earth for ever and ever. All the world is now seeking and trying out themselves for rest, here only it can be found.

There is a glorious God.



God is joy in sadnesse.

There is a
glorious
God.



6. An om-
nipotent
God.

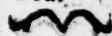
7. An All-
seeing
God.

6. He is an *omnipotent God*, where-
by he can do what ever he will: yeeld
therefore, and stand not out in the sin-
full or subtle close maintenance of a-
ny one sin against this God so power-
full, who can crush thee at his plea-
sure.

7. He is an *all-seeing God*: Hee
knowes what possibly can be or may
be known: approve thy self there-
fore to this God onely in all thy
wayes. It's no matter what men say,
censure or think of thee. It's no mat-
ter what thy fellow actors on this
stage of the world imagine. God is
the great Spectator that beholds thee
in every place: God is thy Spie, and
takes compleat notice of all the acti-
ons of thy life; and they are in print
in heaven, which that great Spectator
and Judge will open at the great day,
and read aloud in the ears of all the
world. Fear to sin therefore in se-
cret, unlesse thou canst finde out some
dark hole where the eye of God can-
not discern thee. Mourn for thy se-
cret neglect of holy duties, mourn
for

for thy secret hypocrisie, whoredome, prophanenesse, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seen thee, hath not damned thee.

There is a glorious God.



8. He is *a true God*; whereby he means to doe as he saith. Let every childe of God therefore know to his comfort, that whatever he hath under a *promise*, shall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatsoever arrowes are in the bow-string, will one day flie and hit, and strike deep, and the longer the Lord is a drawing, the deeper wound will Gods arrow (that is, Gods *threatning*) make.

8. A true God.

9. He is *an holy God*: Be not ashamed therefore of holinesse, which if it ascend above the common strain of honesty, the blinde and mad world accounts it madnesse. *If the righteous*, that is, those that be most holy, be scarcely saved, where shall the *ungodly and the sinner* appear? 1 Pet. 4. 18.

9. An holy God.

There is a
glorious
God.



Where? Not before Saints nor Angels, for holinesse is their trade; Not before the face of the Man Christ Jesus, for holinesse was his *meat and drink*; Not before the face of a blessed God, for holinesse is his Nature; Nor in heaven, for no unclean thing crawles there; they shall never see God, Christ, Saints, Angels, or Heaven, to their comfort, that are not holily: wear therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. A just
and merciful
God.

10. He is a *just and mercifull God*, just in himself, and so will punish all sinne: mercifull in the face of Christ, and so will punish no sinne, having already born our punishments for them. A just God against a hard-hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy, and no Justice, nor all Justice, and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his Justice pursues thee. When a childe of God is humbled indeed, commonly hee makes

makes God a hard-hearted cruell God, loath to help; and saith, Can such a sinner be pardoned? A wicked man that was never humbled, makes God a God of clouts; one that (howsoever he speaks heavie words, yet he is a mercifull God, and) will not doe as he saith, and he findes it no difficult work to beleeve the greatest sinne may be pardoned: conceive therefore of him as you have heard.

There is a glorious God,



Thirdly, God is glorious in his *Persons*, which are three, *Father* begetting, *Son* begotten, and the *holy Ghost* the third person proceeding. Here the *Father* is called *the Father of glory*, Eph. 1. *Christ* is called *the Lord of glory*, 1 Cor. 2. and the *Spirit* is called *the Spirit of glory*, 1 Pet. 4. the *Father* is glorious in his great work of *Election*; the *Son* is glorious in his great work of *redemption*; the *holy Ghost* is glorious in his work of *application*; the *Father* is glorious in chusing the house, the *Son* is glorious in buying the House, the *Spirit* is glorious in dwelling in the House, that is, the heart of a poor lost sinner.

3. God is glorious in his persons,

4. He

There is a
glorious
God.



4. God is
glorious in
his works.

The end
of the first
Principle.

The 2.
Principle.

4. He is glorious in his *works*, in his works of *Creation*, and in his works of *Providence* and *government*: wonder therefore that he should so vouchsafe to look upon such worms, such dunghils, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us; O fear this God when you come before him. People come before God in prayer, as before their fellows, or as before an Idoll. People tremble not at his voice in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men go about every holy duty? Thus much of the first principall head, *That there is one most glorious God.* No we are to proceed to the second.

CHAPTER II.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

FOR the opening of which assertion I have chosen this Text, *Eccles. 7.*

29. *God*

29. *God made man righteous*; which clearly demonstrates,

That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There is a marvellous glory in all creatures, (the servants and household-stuffe of man) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come, let us make man in our own Image*, as though all the wisdom of the Trinity should be seen in the creation of man.

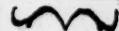
Wherein did the glory or blessednesse of man appear?

In the impression of Gods Image upon him, *Gen. 1. 26*. Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince?

What was the Image of God?

The Schoolemen and Fathers have many curious (yet some necessary) though difficult questions about this.

Man made in a blessed estate.



Doct. 1.

The creatures, mans Servants.

Object.

Ans.

Object.

Ans.

Man made
in a blef-
sed estate.

Eph 4. 4.
23.

The I-
mage of
God in
man.

I will omit all theirs, and tell you on-
ly what is the Apostles judgement,
Col. 3. 20. out of which this generall
description of Gods Image may be thus
gathered; " It is mans perfection of
" holinesse, resembling Gods admirable
" holinesse, whereby only man pleaseth
" God.

For, all other inferiour creatures,
did carry the marks and footsteps of
Gods *Power, Wisdom, Goodnesse*, where-
by all these attributes were seen. One
of the most perfect Attributes, his
Holinesse, he would have men onely
appear *in*, and be made manifest by
man, his best inferiour creature, as
a Kings wisdom and bounty appears
in managing the affairs of all his
Kingdome; but his Royall, Princely,
and most eminent perfections appear
in the face and disposition of his Son,
next under him. But more particularly
this Image of God appeared in these
four particulars.

1. In mans
understan-
ding.

1. In mans *Vnderstanding*: this was
like unto Gods. Now *Gods Image*
here chiefly consisted in this particu-
lar.

lar, viz. As God saw himself, and beheld his own infinite endlesse glory and excellency; so man was privy to Gods excellency, and saw God most gloriously; as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man, God loving man, could do no lesse then reveal himself to man.

2. In his affections: the Image of God chiefly appeared in two things:

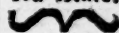
First, as God seeing himself, loved himself: so *Adam* seeing God, loved this God more than the World, more than himself; As Iron put into the fire, seems to be nothing but fire: so *Adam* being beloved of God, was turned into a lump of love, to love God again.

Secondly, as God delighted in himself: so did *Adam* delight in God, took sweet repose in the bosome of God. Me thinks I see *Adam* rapt up in continuall extasies in having this God.

3. In his will: the Image of God chiefly appeared in two things:

First

Man made in a blessed estate.



2. In mans affections.

Prov. 8.

3 In mans will.

Man made
in a blef-
fed estate.



4. In mans
life.

First, as God only willed himself, as his last end: so did *Adam* will God, as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In *his* life Gods Image did appear thus: that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule: so did *Adam*, *Adams* body was the Lanthorne through which Holinesse like a lamp burning in his heart, shined; this was Gods image, by means of which (as it is said in the description) he pleas'd God: similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures, no evill (continuing in that estate) could hurt him; here was no sorrow, no sickness, no tears, no fears, no death, no hell, nor ever should have been, if there he had stood.

object.

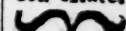
Object. How was this estate ours?

Answ. As Christs righteousness is a *Believers* by imputation, though he never performed it himself: so *Adams* righteousness and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Here see the horrible nature of sin, that plucks man down by the ears from his throne, from his perfection, though never so great. *Adam* might have pleaded for himself, and have said: Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pity my poor posterity, who are for ever undone, if thou forgive not. Yet see, one sin weighs him down, and all his posterity (as we shall hear) into eternall ruine.

Hence

Man made in a blessed estate.



Use. 1.
The nature of sin.

Man made
in a blef-
sed estate.

Use 2.
God may
curse a
man if he
keep not
the law.

Use 3.
Man hath
caule to
lament.

Man be-
fore his
fall was a
Prince and
Lord over
the World

Hence learn, how justly God may require perfect obedience to all the law, of every man, and curse him if he cannot perform it; because man was at first made in such a glorious estate, wherein he had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he lye for ever, if he cannot pay Justice every farthing, because God trusted him with a stock, which if he had well improved, he might have paid all.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggers children to live Vagrants and poor, is not so lamentable as for a great Princes children to become such; one never in favour with the Prince, grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runnagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the
damned

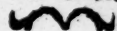
damned sorrows; Oh the hopes, the means, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall high favours* now gone, which once they had? It is said, that those that saw the glory of the first Temple wept, when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

This speaks comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Christ, art perfectly righteous in him much more, in as much as the righteousness of the second *Adam* exceeds the first, so art thou more happy, more holy in the second *Adam*, than ever the first in himself was; he might lose

D

all

Man made
in a blest
estate.



Use 4.
Comfort
to Gods
people.

Man made
in a blef-
sed estate.



Use 5.

A three-
fold repre-
hension.

Men for
shame of
the world,
are afraid
to enter
upon re-
ligious
courses.

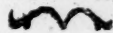
all his righteousness, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou maiest, else not.

This likewise reproveth three sorts of people.

1. Such as are ashamed of holiness. Lord, what times are we fallen into now! The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and preciseness, pride, hypocrisie, and that whatsoever shewes men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it commeth to passe, that many a man, who is almost perswaded to be a *new man*, and to turn over a new leaf, dares not, will not, for shame of the world, enter upon religious courses. What will they think of me then (saith he?) men are ashamed to refuse to drink healths, and hence maintain them lawfull. Our gallants are ashamed to stay a mile be-
hinde

hinde the fashion : hence they will defend open and naked breasts, & strange apparell as things comely ; O time-servers ! that have some *conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *companies* ; if they hear others swear, they are ashamed to reprove them ; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast pearls before swine ; but the bottome of the businesse is, they are ashamed to be holy. Oh fearfull ! Is it a shame to be like God ? O sinfull wretches ! It's a credit to be any thing but religious, and with *many*, religion is a shame. I wonder with what face thou dardest pray, or with what look thou wilt behold the Lord of glory, at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then ? Dost thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery ?

Man made
in a blef-
sed estate.

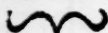


1. It reproveth them that hate ho-

D 2

linesse,

Man made
in a blef-
fed eftate.



Men that
content
themselves
with a cer-
tain mea-
sure of
holineffe
and go no
further.

liness which is more then to be ashamed of it.

3. It reproves them that content themselves with a certain measure of holineffe. Perfect holineffe was *Adams* Image whereby *he pleased God*, and shal a little holineffe content thee?

Now there are these three sorts of them.

1. The *Formalist*, who contents himself with some holineffe, as much as will credit him.

The form and name of Religion is *honos*, honour sometimes; but the power and praetice of it is *onus*, a burden; hence men take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honours sake have this *form*. Now this form is according to the mould wherein he is cast: If his acquaintance be but civill, he will be like them; if they be more exact, *as to pray, read, conferre*, he will not stay one inch behinde

behinde them. If to be better than his companions, to bear the bell before them will credit him, he will be so what ever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompensed with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good books, and drop forth two or three good sentences; what will they think of him then? they cover themselves over with these Fig-leaves of common honesty, to cover their nakednesse; they bait all their courses over with *honesty*, that they may catch, for they fish only for credit. One may trap these people thus: Follow them in their private houses,

Man made
in a blef-
sed estate.

Formall
men com-
form to
the com-
pany they
keep.

Man made
in a blef-
sed estate.


The For-
malists
shuffling
in Gods
duties.

there is *worldlinesse, passion, loosnesse*, and to their private chambers, there they ordinarily neglect or snuffle over duties to their private vain thoughts. In this Tying-house you shall then see these *stage-players*, their shop windowes are shut, here no honesty is to be seen scarce, because their gain, their respect comes not in at this door where none beholds them, let either Minister, or any faithfull friend search, trie, discover, accuse and condemne these men as rotten (though guilded) posts, as unsound hollow hearted wretches, their hearts will swell like toads, and hisse like snakes, and bark like dogs against them that thus censure them, because they rob them of their god they served, their gain is gone.

2. *The guilty self-condemned sinner*, that goes further then the Formalist, and contents himself with so much holinesse as will quiet him, and hence all the heathen have had some religion, because they had some conscience to trouble them. This man, if he hath li-
ved

ved in foul finnes, and begins to be wrackt and troubled for them, he will then confesse and forsake those roaring finnes; but how? As a Dog doth his meat, not because he hates his carrion, but because he fears the cudgell; he performs holy duties, not because he will use them, but because he must use them, there is no quiet else. If *Conscience* be still, he omits duties: if *Conscience* cry and stir, he fals to duties, and so hath his good mood, as *Conscience* hath his fits. They boast and crow over hypocrites, because the holinessse they have is not a bare shew; No, but it is to stop thy *Conscience*, and only to quiet the clamors of that. Thou dost bribe, and so quiet (the Bailiffe) thy *Conscience*, by thy *praying*, *hearing*, and *sorrowing*, but *G O D* thy Judge hath heavie things to lay to thy charge, before whom thou shalt shortly with dread appear.

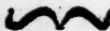
3. *The pining and devout hypocrite*, that being pursued with the fear of hell, goes further, and labours for just so much holinessse as will save him only

Man made in a blessed estate.

Manmen leave their finnes for fear of the punishment, not because they hate their sins.

III.
Ezek. 33.
10.

Man made
in a blef-
sed estate.


Manymen
labour for
just so
much ho-
lineffe as
will save
them.

and carry him to heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should do to inherit eternall life.* These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shall be saved, and hence they will take him to be their Copie and Sampler, and labour to do as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively, *what is the last measure of grace, and the least grain of faith,* and the best Sermons are not such as humble them most, but such as flatter them, best; wherein they may hear how well good desires are excepted of by God; which if they hear to be of that vertue to save them, *God shall be served only with good desires, and the Devill in their actions* all their life time.

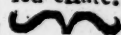
Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after

after just so much, as will bear their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a childe of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence hee mourns daily, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soul; and hence he mourns for his sinnes, because they may damn him. Remember that place therefore, *1 Cor. 15. ult.*

Lastly, labour to get this Image of *G O D* renewed again. Honest men will labour to pay their debts: this is *Gods debt*. How doe men labour to be in the fashion? better to be out of the world than out of the fashion. To be like God is heavens fashion, Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appear. Then if thou hast the superscription, and Image of the Devill, and not the Image of God upon thee, God and Christ will never own thee at that day.

Labour

Man made in a blessed estate.

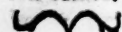


Many men would have holiness not to honour Christ, but to bear their charges to heaven.

Ans. 6.
Gods Image must be renewed.

To be like God is the fashion of Heaven, and Angels.

Man made
in a blef-
sed estate.



How to
gain the
Image of
God.

I.

II.

Rom. 6.7.

III.

Labour therefore to have *Gods Image* restored again, and Satans washt out, seek not, as many do, to purchase such and such a grace first: But,

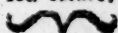
1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, Eph. 4.

2. Labour for a melting, tender heart for the least sinne. Gold is then only fit to receive the impressiion when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now Imprint thine Image upon me.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory* transformeth men into his Image, 2 Cor. 3. 17, 18. As the glasse set full against the Sun, receives not only the beams, as all other dark bodies do, but the Image of the Sunne: So the understanding with

with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adayes look only to the best mens lives, and see how they walk, and rest here; O look higher to this blessed face of God in Christ, as thine own. As the application of the seal to the wax, imprints the Image: so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soul. I come now to the third principall Head in order, which I shall insist upon out of *Rom. 3.23. All have sinned, and are deprived of the glory of God.*

Man made in a blessed estate.



CHAP. III.

That all mankinde is fallen by sin from that glorious estate he was made in, into a most wofull and miserable condition.

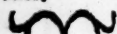
The third Principle. Mans misery by his fall.

THe Devill abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen. 3.1,2,3, &c.*

Now mans misery appears in these two things.

i. His

Mans misery by his fall.



Mans misery in regard of sinne.

Men were all in *Adam* as a whole countrey is in a Parliament.

1. His misery in regard of sin.

2. His misery in regard of the consequences of hn.

1. His misery in regard of sin appears in these particulars.

1. Every man living is born guilty of *Adams* sinne. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus :

1.

First, if *Adam* standing, all mankind had stood ; then it is equall, that hee *falling*, all his Posterity should fall. All our estates were ventured in this ship : therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

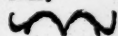
3.

But secondly , we are all in *Adam*, as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us ; who being goodnesse it self , bears more good will to man, than he can or could

could bear to himself ; and being Wisdome it self , made the wisest choice, and took the wisest course for the good of man : For this made most for mens safety and quiet ; for if he had stood, all fear of losing our happy estate had vanished ; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

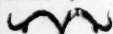
And again, this was the sure way to have all mens states preserved ; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him , and so to be more watchfull, that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the head of mankinde, and all mankinde naturally are members of that head : and if the head invent and plot treason, and the head practise treason against the King or State , the whole body is found guilty , and the whole body must needs suffer. *Adam* was the poysoned root and cistern of all mankinde ;

Mans misery by his fall.



Adam the head of mankind.

Mans misery by his fall.



Use.
The horrible nature of the first sin.

kinde; now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not, God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels, *Rom. 2. 4.*

Oh that men would consider this sinne, and that the consideration of it could humble Peoples hearts! If any mourn for sinne, it is for the most part for other foul actuall sins, few for this sinne that first made the breach, and began the controversie betwixt God and Man. Next unto the sinne against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sinne that cryeth lowdest in Gods ears for vengeance, day and night, against a world of men. For now mens finnes are against God in their base and low estates; but this sinne was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traytor on a dunghill, is not so great as of a favourite in Court. Little finnes against light

light, are made horrible: no sinne by any man committed, was ever against so much light as *Adam* had. This sinne was the first that ever displeased *God*. Drunkenesse deprives *God* of the glory of *Sobriety*; whoring, of *Chastity*; but this sinne darkens the very Sun, defaces all the Image of *God*, the glory of man, and the glory of *God* in man; this is the first sinne that ever did thee a mischief. This sinne like a great Captain, hath gathered together all those troops and swarmes of sinnes that now take hold upon thee. Thank this sinne for an hard heart thou so much complaineest of; thank this sinne for that hellish darknesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell, and Heaven against thee.

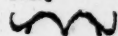
O consider those fearfull sins that are packt up in this one evill.

1. Fearfull *Apostasie* from *God* like a Devill.

2. Horrible *Rebellion* against *God* in joyning sides with the Devill, and taking *Gods* greatest enemies part against *God*.

3. Wo-

Mans misery by his fall.



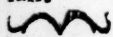
The sin of *Adam* defaced all the Image of *God*.

The hainousnesse of *Adams* sin.

1. *Apostasie*.

2. *Rebellion*.

Mans misery by his fall.



3. Unbelief.

4. Blasphemy.

5. Pride.

6. Contempt of God.

7. Unthankfulness.

8. Theft.

9. Idolatry

3. Wofull *Unbelief*, in suspecting Gods threats to be true.

4. Fearfull *Blasphemy* in conceiving the Devill (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatening.

5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a stair to rise higher, and to be like God himself.

6. Fearfull *contempt of God*, making bold to rush upon the sword of the threatening secretly, not fearing the plague denounced.

7. *Horrible Unthankfulness*, when God had given him all but one tree, and yet he must be fingering that too.

8. *Horrible Theft*, in taking that which was none of his own.

9. *Horrible Idolatry*, in doting upon, and loving the creature more than God the Creator who is blessed for ever.

You therefore that now say, no man can say, black is your eye, you have lived civilly all your dayes, look upon this

this one grievous sin, take a full view of it, which thou hast never shed one tear for as yet, and see thy misery by it, and wonder at Gods patience, he hath spared thee who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from heaven pity thee not.

Mans misery by his fall.



But here is not all, consider secondly, every man is born stark dead in sin, *Ephes. 2. 1.* he is born empty of every inward principle of life, void of all graces, and hath no more good in him, (whatsoever he thinks) than a dead carrion hath. And hence he is under the power of sinne, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soul up and down in.

Secondly, dead in sin

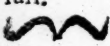
'Tis true (I confesse) many wicked men doe many good actions, as *praying, hearing, Almefdeeds*, but it is not from any inward principle of life. Externall motives, like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was

Best actions of the wicked, how sinful

E

only

Mans misery by his fall.



only for a Kingdome : the Pharisees gave *almes* only to be seen of men. If one write a Will with a deads mans hand deceased, that Will cannot stand in any Law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear* and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of Gods act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this externall working upon him : but take him from the fire again, and he is soon cold : so many a man that lives under a sound Minister, under the lashes and knocks of a chiding, striving *Conscience*, he hath some heat in him, some affections, some fears, some desires, some sorrowes stirred, yet take him from the *Minister*, and his chafing *Conscience*, and he growes cold again presently, because he wants an inward principle of life.

Which

Which point might make us to take up a bitter lamentation for every naturall man. It is said, *Exod. 12.30. That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.* O Lord, in some towns and families; what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sins, (as Fame saith some men doe after death) like grave-cloathes about them, and God only knowes whether ever they shall live again or not. How do men lament the losse of their dead Friends! O thou hast a precious soul in thy bosome stark dead, therefore lament thine estate, and consider it seriously.

First, a dead man cannot stir, nor offer to stir; a wicked man cannot speak one good word, or do any good action, if heaven it self did lie at stake for doing it, nor offer to shake off his sins, nor think one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts; as an holy

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man

Mans misery by his fall.

Use 2.
Of lamentation.

How every Natutall man is dead while he lives.

1. Dead men cannot stir.

Mans misery by his fall.



2. Dead men fear no danger.

3. Dead men refuse the best offers.

4. Dead men neither hear nor see.
Mat. 23.
37:38.

man may think of evill things, as of the sins of the times, yet the thought of those evill things, is good, not evill, so, *è contra.*

Secondly, a dead man fears no dangers, though never so great, though never so near. Let Ministers bring a natural man tidings of the approach of the devouring plagues of God denounced, he fears them not.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes, beseech him to take his bloud, himself, his Kingdome, and leave his finnes, he cannot receive this offer.

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot taste any thing: so a naturall man is stark blinde, he sees no God, no Christ, no wrath of the Almighty, no glory of heaven. He hears the voice of a man, but he hears not the voice of God in a Sermon, *He savoureth not the things of Gods Spirit.*

Fifth-

Fifthly, a dead man is senselesse, and feels nothing: so, cast mountains of sin, upon a wicked man, he feels no hurt untill the flames of hell break out upon him.

Sixthly, a dead man is a speechlesse man, he cannot speak unlesse it be like a Parret.

Seventhly, he is a breathlesse man; a naturall man may say a prayer, or devise a prayer out of his memory and wit, or he may have a few short-winded wishes; but to powre out his soul in prayer, in the bosome of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family prayer; Why? They are dead men, and lie rotting in their sins.

Eighthly, a dead man hath lost all beauty: so a meer naturall man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angels, and shall one day be an abhorring to all flesh.

Ninthly, a dead man hath his wormes gnawing him: so naturall

Mans misery by his fall.



5. Dead men are senselesse.

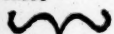
6. Dead men are speechlesse.

7. Dead men are breathlesse.

8. Dead men want beauty.

9. Dead men have wormes gnawing on them.

Mans misery by his fall.



10. Dead men are cast into the grave.

- III.
Naturall men are born full of sin.

men have the worm of conscience breeding now; which will be gnawing them shortly.

Lastly, dead men want nothing but casting into the grave : so there wants nothing but casting into hell for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight : so God may let some fearfull judgement loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but four dayes in the grave, should live again. O wonder thou, that ever God should let thee live, that hast been rotting in thy sinne 20, 30, perhaps 60 years together.

III. Every naturall man and woman is born full of all sinne, *Rom. 1. 29* as full as a Toad is of poyson, as full as ever his skin can hold; minde, will, eyes, mouth, every limb of his body, and every piece of his soul is full of sinne; their hearts are bundles of sinne : hence *Solomon* saith, *Foolishnesse is bound up in the*

the heart of a childe ; whole treasures of sin. An evill man (saith Christ) out of the evill treasure of his heart, bringeth forth evill things ; nay, raging seas of sin, Isai. 20. nay worlds of sin. The tongue is a world of mischief. What is the heart then? For out of the abundance of the heart the tongue speaketh : so that look about thee and see, what ever sinne is broached, and runs out of any mans heart into his life through the whole world, all those sins are in thine heart ; thy minde is a nest of all the foul opinions, heresies, that ever were vented by any man ; thy heart is a stinking sink-hole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery ; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson ; where fallen, it is all corrupted.

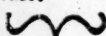
It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elishah* if hee

Mans misery by his fall.

Jam. 3.6.

Hazael and Elishah.

Mans misery by his fall.



Francis Spira.

r. Bradford.

were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life they lye lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, because thou happily wantest the temptation or occasion to broach and tap thine heart, or because of Gods restraining grace by *Fear*, and *Shame*, *Education*, *good Company*, thou art restrained and bridled up: and therefore when one came to comfort that famous picture, pattern and monument of Gods justice by 7. years horreur, and grievous distresse of conscience: when one told him he never had committed such finnes as *Manasses*, and therefore he was not the greatest sinner since the creation, as he conceived; he replied, that he should have been worse than ever *Manasses* was, if he had lived in his time, and been on his throne.

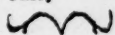
Mr. *Bradford* would never looke upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say,

say, *In this my vile breast remains that sin, which without Gods speciall grace I should have committed as well as he.* O

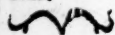
me thinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civill life, such as through education have been washed from all foul finnes, they were never tainted with whoredome, swearing, drunkenness, or prophanness; and here they think themselves so safe, that God cannot finde in his heart to have a thought of damning them.

O consider of this point, which may make thee pull thine hair from thine head, and turn thy clothes to sackcloth, and run up and down with amazement and paleness in thy face, and horreur in thy conscience, and tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? O thou art full of rottenness of sinne within. Guilty, not before men, as the finnes of thy life make thee, but before God, of all
the

Mans misery by his fall.



Mans misery by his fall.



Sins of the heart worse then the sins of the life.

I.

the finnes that swarm and roar in the whole World at this day, for God looks to the heart; guilty thou art therefore of heart-whoredome, heart-sodomy, heart-blasphemy, heart-drunkenesse, heart-buggery, heart-oppression, heart-idolatry: and these are the finnes that terribly provoke the wrath of Almighty God against thee. *Isai.* 57.17. *For the iniquity of his covetousnesse* (saith our translation) *I smote him*, but the *Hebrew* renders it better, for *the iniquity of his concupiscence* (which is the sin of his heart and nature) *I smote him*. As a King is angry and musters up his army against rebels, not only which bring his souldiers out to fight, but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are all ready armed to fight against God at the *Watchword* or *alarm* of any temptation. Nay, I dare affirm and will prove it, that these sins provoke God to anger, and are as bad, if not worse, than the sins of thy life: For,

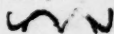
I. The sin of thine heart or nature, is the cause, the womb, that contains, breeds,

breeds, brings forth, suckles all the litter, all the troop of sins that are in thy life, and therefore giving life and being to all other, it's the greatest sin.

2. Sinne is more abundantly in the heart than in the life. An actuall sinne is but a little breach made by the sea of sinne in thine heart, where all sinne, all poison is met and mingled together. Every actual sinne is but as a shred broken off from the great bottome of sin in the heart; and hence Christ saith, *Out of the abundance of the heart, the mouth speaketh; and out of the evill treasure of the heart we bring forth evill things.* A man spending money (I mean sinne in the life) is nothing to his treasure of sin in the heart.

3. Sinne is continually in the heart. Actuall finnes of the life flie out like sparks, and vanish, but this brand is alwaies glowing within: the toad spits poyson sometimes, but it retains and keeps a poysonfull nature alwayes. Hence the Apostle calls it, *Sinne that dwells in me*, that is, which alwayes lies and remains in me. So that in regard of

Mans misery by his fall.

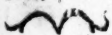


2.

3.
Sins in the heart break out like sparks in the actions.

Rom. 7.

Mans misery by his fall.



4. Sin of the life is as in the porch, but sin in the heart is as in the House.

Sins of the heart provoke God more than the sins of the life.

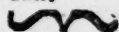
of the finnes of thy heart, thou doest rend in pieces and break, 1. all the lawes of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in pieces, to think I am alwaies grieving God, at all times whatsoever I do.

4. Actuall finnes are only in the life and outward porch; finnes of the heart are within the inward house. One Enemy within the City is worse than many without; a Traitor on the Throne is worse than a Traytour in the open field. The heart is *Christs throne*. A Swine in the best room is worse then in the outward house. More I might say, but thus you see, finnes of the *life*, are not so bad, nor provoke Gods wrath so fiercely against thee, as the finnes of thine *heart*. Mourn therefore not so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of the sins *there*, thou art as bad as any; mourn not so much meerly that thou hast

hast sinned, as that thou hast a nature so sinfull, that it is thy nature to be proud, and thy nature to be vain and deceitfull, and loath not only thy sins; but thy self for sin, being brim-full of unrighteousnesse. But here is not all, consider fourthly,

IV. *That whatever a naturall man doth, is sinne*; as the inside is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blinde sinfull men. Indeed he may doe many things, which for the matter of them are good, as he may *give almes, pray, fast, come to Church*, but as they come from him they are sin; as a man may speak good words, but we cannot indure to hear him speak, because of his stinking breath which defiles them: some actions indeed from their generall nature are *indifferent*, for all *indifferences* lye in *generals*; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved easily;

Mans misery by his fall.



IV.
Every action is sinfull, as coming from a naturall man.

Mans misery by his fall.

W
Actionsof wicked men are only evill.
1 Thought
2. Words,
Rom.3.13

3. Civill actions.

4. Religious actions.

5. Zealous actions.

ly ; morally good in good men, morally evill in unregenerate and bad men : For let us see particular actions of wicked men.

1. All their *thoughts* are only evill, and that continually, *Gen.6.5.*

2. All their *words* are sins, *Psal. 50.*
16. *their mouthes are open sepulchres,* which smel filthy when they be opened.

3. All their *civill actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.21.4.*

4. All their *religious actions* are sins, as comming to Church, praying, *Prov. 15.8, 9. 28. 9.* Fasting and mourning : roar and cry out of thy self till dooms day, they are sins, *Isai. 58.*

5. All their most *zealous actions* are sins, as *Jehu* who kild all *Baals* Priests ; because his action was outwardly and materially good, therefore God rewarded him with temporall favours, but because he had a Hawks eye to get and settle a Kingdome to himself by this means, and so was Theologically evill, therefore God threatens to be revenged upon him, *Hosea, 1.4.*

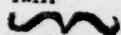
6. Their

6. Their wisdom is sin. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sin, *Rom. 8. The wisdom of the flesh is enmity against God.*

Thus all they have or doe, are finnes; for how can he do any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Christ, therefore all thy good things, all thy kindeneses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seeks to honour God never so much, all that he doth, being done out of love to himself, God abhorres all that he performs: all the good things a wicked man doth, are for himself, either for self-credit, or self-ease, or self-content, or self-safety: he sleeps,

-praves,

Mans misery by his fall.



6. Wisdom.

Wicked men want a principle of love to God & Christ.

Mans misery by his fall.



Jer. 20. 13.

Deut. 20.

Object.

Ans.

Why good duties must be performed, though we sin in doing them.

prayer, hears, speaks, professeth for himself alone; hence acting alwayes for himself, he committeth the highest degree of idolatry, he plucks God out of his Throne, and makes himself a God, because he makes himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *Primum principium*. Sinne is a forsaking or departing from God. Now every naturall man remaining alwayes in a state of separation from God, because he alwayes wants the bond of union, which is faith, is alwayes sinning, Gods curse lies upon him, therefore he brings out nothing but bryers and thornes.

Obj. But thou wilt say, if our praying and hearing be sin, why should we do these duties? We must not sin.

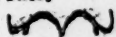
Ans. 1. Good duties are good in themselves, although coming from thy vile heart, they are sins.

2. It is lesse sinne to do them, than to omit them; therefore if thou wilt
goe

goe to hell, goe in the fairest path thou canst in thither.

3. Venture and try, it may be, God may hear, not for thy prayers sake, but for his names sake. The *unjust Judge* help the *poor widow*, not because he loved her or her suit, but because of her *importunity*; and so be sure thou shalt have nothing if thou doest not seek: What though thou beest a Dog, yet thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may be, thou mayest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life time, like a filthy toad, spit thy venome in the face of God, that he hath never been quiet of thee: Oh look upon that black bill that will one day be put in against thee at the great day of account, where thou must answer with flames of fire about thine ears, not only for thy drunkenness, thy bloody oathes and whoring, but for all the actions of thy short

Mans misery by his fall.



Mans misery by his fall.

Some men think God beholding to them for any good action.

life, and just so many actions, so many sins.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall be brought before the fire of Gods wrath, then thy vileness shall appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sinne*.

Mans misery in regard of consequences.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are,

- 1. *Present.*
- 2. *Future.*

Mans present miseries.

First, mans present miseries that already lie on him for sin, are these seven, that is;

1.

First, GOD is his dreadfull enemy, *Psal. 5. 5.*

Quest.

Quest. How may one know another to be his enemy?

Ans. 1. By their looks. 2. By their threats. 3. By their blowes. So God

1. Hides his face from every naturall man, and will not look upon him; *Isai. 59. 2.*

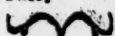
2. God threatens, nay curseth every naturall man, *Gal. 3. 10.*

3. God gives them heavy, bloudy lashes on their souls and bodies.

Never tell me therefore that God blefseth thee in thine outward estate; no greater sign of Gods wrath, then for the Lord to give the thy swing, as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in heaven and earth.

Secondly, *God hath forsaken them; and they have lost God, Eph. 2. 12.* It is said, that in the grievous famine of *Samaria*, *Doves-dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without *God* without *bread*, and therefore the dung

Mans misery by his fall.

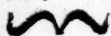


An outward estate no certain sign of Gods blessing.

II.

Isa. 55. 6.

Mans mi-
fery by his
fall.



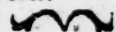
of Worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Cains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28. 15. The Philistims make warre against me, *and God is departed from me*; the losse of the sweetnesse of whose presence, for a little while only, made the Lord Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard

hard heart lyeth upon thee, that thou canst not mourn for this losse.

Thirdly, they are condemned men, condemned in the Court of Gods justice, by the Law, which cryes *treason*, *treason* against the most high God, and condemned in the Court of Mercy, by the *Gospel*, which cries *murder*, *murder* against the Son of God, *Joh. 3. 18.* so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witnessse: this World is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never go out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed, and get a pardon before the day of execution come.

Fourthly, being condemned, take him Jaylour, *he is a bondslave to Satan*, *Eph. 2. 3.* for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the devils drudgery, and carries

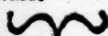
Mans misery by his fall.



God is a wicked mans judge, conscience his accuser, the world his jayle, lust his fetters, the word his doom, death his hangman, fire his torment.

IV.
Act. 28 21

Mans misery by his fall.



1.

ries the devils pack ; and howsoever he saith he defieth the Devill, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power,

First, to present and allure mans heart by a sinfull temptation.

2.

Secondly, to follow him with it, if at first he be something shie of it.

3.

Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appear in many instances.

4.

Fourthly, besides, he knowes mens humours, as poor wandring beggerly Gentlemen do their friends in necessity (yet in seeming courtesie) he visits and applies himself unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is,

Mans fearfull slavery under Satan.

1. A secret enemy.

2. A deceitfull enemy.

1. A *secret enemy* to thee.

2. A *deceitfull enemy* to thee, that will make a man beleev (as he did *Eva*, even in her integrity) that he is in a fair way,

way, when his condition is miserable.

3. He is a *cruell enemy* or Lord over them that be his slaves, *2 Cor. 4. 3.* he gags them so that they cannot speak, (as that man that had a *dumb Devill*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in Gods Ordinances, within three hours after *the market*, the Sermon is ended.

4. He is a *strong enemy*, *Luke 11. 21.* So that if all the Divels in hell are able to keep men from comming out of their sins, he will: so strong an enemy, that he keeps men from so much as sighing or groaning under their burdens and bondage, *Luke 11. 21. When the strong man keeps the palace, his goods are in peace.*

Fifthly, *He is cast into utter darknesse:* as cruell Taylors put their prisoners into the worst dungeons; so Satan doth naturall men, *2 Cor. 4. 3, 4.* they see no God, no Christ, they see not the happinesse of the Saints in light, they see not those dreadfull torments

F 4

that

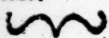
Mans misery by his fall.

3. A cruell enemy.

4. A strong enemy.

5. An enemy of darknesse.
1 Pet. 2. 9.

Mans misery by his fall.



that should now in this day of grace awaken them and humble them. Oh those by-pathes which thousands wander from God in, they have no Lamp to their feet to shew them where they erre. Thou that art in thy naturall estate, art born blinde, and the devill hath blinded thine eyes more *by* sin, and God in justice hath blinded them worse *for* sin, so that thou art in a corner of hell, because thou art in utter darknesse, where thou hast not a glimpse of any saving truth.

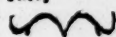
6. A perpetuall eney.

Sixthly, *they are bound hand and foot in this estate, & cannot come out, Rom. 5.6. 1 Cor. 2. 14.* for all kinde of sins like chains, have bound every part and faculty of man, so that he is sure for stirring; and those are very strong in him, they being as dear as his members, nay as his life, *Col. 3. 7.* so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Flesh* saith, Oh, it is too strict a course, farewell then merry dayes, and

and good fellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to doe it. Thou maiest hang down thy head like a Bulrush for sin, but thou canst not repent of sin; thou mayest presume, but thou canst not beleeve; thou mayest come half way, and forsake some sins, but not all sins; thou mayest come and knock at heavens gate, as the *foolish Virgins* did, but not enter in and passe through the gate; thou mayest see the Land of *Canaan*, and take much pain to goe into *Canaan*, and mayest tast of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou liest bound, hand and foot, in this wofull estate, and here thou must lie and rot like a dead car-kasse in his grave, untill the Lord come and rowle away the stone, and bid thee come out and live.

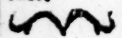
Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between thy soule

Mans misery by his fall.



7. Wicked men are near hell.

Mans misery by his fall.



soule and eternall flames. How soon may God stop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the musfler is before thine eyes, God knowes how soon the ladder may be turned, thou hangst but by one rotten twined thread of thy life, over the flames of hell every hour.

Thus much of mans *present* miseries.

Mans future miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

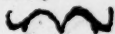
I.
Wicked men die desperately.

They must die either by a sudden, sudden, or desperate death, *Psal. 89. 48.* which though it is to a childe of God a sweet sleep, yet to the wicked it is a fearfull curse proceeding from Gods wrath, whence like a Lion, he tears body and soul asunder; death cometh hissing upon him like a fiery Dragon with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing

thing away with them, but a rotten winding-sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endlesse woes follow after, *Rev. 6. 2.* Oh thou hadst better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall now as men from a steep hill, not knowing where they shall fall; *now* repentance is too late, especially if thou hadst lived under means before, it is either a cold repentance, when the body is weak, and the heart sick, or an hypocriticall repentance, only for fear of Hell, and therefore thou sayest, *Lord Jesus receive my soule.* Nay commonly then, mens hearts are most hard, and therefore men die like lambs, and cry not out; then it's hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin; and if thou dost get it back, dost thou think that God wil take the Devils leavings? Now thy day is past, and darknesse begins to overspread thy soule,

now

Mans misery by his fall.



Mans misery by his fall.

Most men die quietly that live wickedly.

now flocks of Devils come into thy chamber, waiting for thy soul, to flie upon it as a mastive Dog when the door is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey; like *Pirats* who let a ship passe by that is empty of goods, they shoot commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, took the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one hour together, but death will lay a bitter stroak on these one day.

II.
After death the soul is immediately condemned before God.

II. After death they appear before the Lord to judgement, *Heb. 9. 27.* their bodies indeed rot in their graves, but their souls return before the Lord to judgement, *Eccles. 12. 7.* The generall judgement is at the end of the World, when both body and soule

soul appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soule is condemned only before the Lord.

You may perceive what this particular judgement is, thus, by these four conclusions.

1. That every man should dye the first day he was born, is clear; for *the wages of sin is death*; in justice therefore it should be paid of a sinfull creature as soon as he is born.

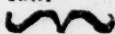
2. That it should be thus with wicked men, but that Christ begs their lives for a season, 1 *Tim. 4. He is the Saviour of all men*, (that is) not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into hell.

3. That this space of time thus begged by Christ, is that season wherein only a man can make his peace with a displeased God, 2 *Cor. 6. 2.*

4. That if men do not thus with-

in

Mans misery by his fall.



Particular judgement.

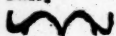
1. Men should die the first day of life.

2. Christ the Saviour of all men in this life.

3. This life a time for men to makepeace with God.

4. When death comes, 'tis too late to makepeace with God.

Mans misery by his fall.



Mans losse after death is irrecoverable, for by death all means are cut off.

in this cut of time, when death hath dispatched them, judgement only remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himself* (saith the Apostle, 1 Cor. II. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemne themselves *in this life*, therefore *at the end of it*, God will judge them. All naturall men are lost in this life, but they may be found and recovered again, but a mans losse by death is irrecoverable, because there is no means after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Again, the punishment is so heavie, that they can only bear wrath, so that all their thoughts and affections are ta-

taken up with the burden. And therefore *Dives* cries out, *I am tormented*. O that the consideration of this point might awaken every secure sinner! What will become of thine immortal soul when thou art dead? Thou sayest, *I know not, I hope well*. I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewell God for ever, when thou art dead.

Now the Lord open your eyes to see the terrours of this particular judgement; which if you could see, (unlesse you were mad) it would make you spend whole nights and daies in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars:

1. Thy soule shall be dragged out of thy body, as out of a stinking prison; by the Devill the Jaylor, into some place within the bowels of the third Heavens,

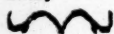
Mans misery by his fall.

After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

The terror of mans particular judgement.

1. The soul dragged from the body.

Mans misery by his fall.



2. The soul receives a new light.

3. All sin shall come to thy minde.

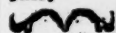
Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures before the presence of *God, Luk. 9. 27.* as at the Assizes, first, the Jaylor brings the prisoners out.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terrour upon the Judge: Now thou seest no God abroad in the world, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terrour and dreadfull horror, that thou shalt call to the Mountains to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb, Rev. 6. ult.*

3. Then all the sinnes that ever thou hast or shalt commit, shall come fresh to thy minde, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepey conscience then will be in stead of a thousand witnesses, and every sin then with all the circumstances of it, shall be set in order, armed

armed with Gods wrath round about thee, *Psal. 50. 21.* As letters writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not read that bloody Bill of indictment thy conscience hath against thee *now*; but when thou shalt stand near unto God, a consuming fire, then what an heavy reckoning will appear? It may be thou hast left many sinnes now, and goest so farre, and profiteest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate: but yet there is one leak in thy ship that will sink thee; there is one secreet hidden sinne in thine heart, which thou livest in, as all unsound people doe, that will damn thee. I tell thee, as soon as ever thou art dead and gone, then thou shalt see where the knot did binde thee, where thy sinne was that now hath spoiled thee for ever, and then thou shalt grow mad to think; *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternal ruine by, until now, when it is too late to amend.*

Mans misery by his fall.



Mans misery by his fall.

4 God takes his farewell of thee.

5. The soul surrendered into the hands of the Devil: For wicked men as soon as dead, are in hell,

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more, no spirit to strive with thee any more, and so shall passe sentence, though haply not vocally, yet effectually upon thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others finde, but to thy greater sorrow shalt never taste the same, *Luke 13. 28.*

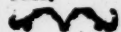
5. Then shall God surrender up thy forsaken soul into the hands of Devils, who being thy Jaylors, must keep thee till the great day of Account; so that as thy friends are scrambling for thy goods, and wormes for thy body; so devils shall scramble for thy soul. For as soon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no unclean thing comes there: if in hell, then

The Sincere Convert.

81

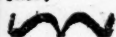
then among Devils, there shall bee
thine eternall lodging, *1 Pet. 3. 19.*
and hence thy forlorne soule shall lie
mourning for the time past, *now* 'tis
too late to recall again; groaning un-
der the intolerable Torments of
the wrath of God present, and ama-
zed at the eternity of misery and sor-
row that is to come, waiting for that
fearfull hour when the last Trump
shall blow, and then body and soul
meet to bear that wrath, that fire
that shall never goe out. Oh there-
fore suspect and fear the worst of thy
self now, thou hast seldome or never,
or very little, troubled thine head
about this matter, whether Christ will
save thee or not, thou hast such strong
hopes and confidences already, that
he will; know, that it is possible thou
mayest be deceived; and if so, when
thou shalt know thy doom after
death, thou canst not get an hour
more to make thy peace with God,
although thou shouldst weep tears of
bloud. If either the muffler of Igno-
rance shall be before thine eyes, like

Mans mi-
sery by his
fall.



After
death no
time to
make
peace with
God,

Mans misery by his fall.



an handkercher about the face of one condemned; or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because thou art sorry a little for thy sinnes, and resolvest never to do the like again) peace to thy soule, thou art one that after death shalt appear before the Lord to Judgement; thou that art thus condemned now, dying so, shalt come to thy fearfull judgement after death.

There shall be a generall judgement of soul and body at the end of the world, wherein they shall be arraigned and condemned before the great tribunall seat of Jesus Christ, *Jude 14. 15. 2 Cor. 5. 10.* The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, then sad thoughts of this fiery day.

Object.

But thou wilt ask me how it may be proved, that there will be such a day.

Ans.

I answer, Gods justice calls for it; this world is the stage where Gods
patience

patience and *bounty* act their parts, and hence every man will professe and conceive, because he feels it, that God is mercifull; but Gods *Justice* is questioned, men think God to be all mercy, and no justice; all honey, and no sting; now the wicked prosper in all their wayes, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a totall eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, *Rom. 2. 5.*

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the Judge of men, *John 5. 27.* for this is an ordinary peece of Gods providence towards his people, the same evill he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a slave. God had a meaning to make

Mans misery by his fall.



Why there must be a day of judgement

Mans misery by his fall.

Object.

Ans. When all the elect are called, then wo to the world. Lot being gon Sodom was burnt.

Christ judge of men, therefore first he suffers him to be judged of men.

Quest. But when shall this judgement day be?

Ans. Though we cannot tell the day and houre particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa.* 1. 9. when these pillars are taken away, then woe to the World; as when Lot was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not only the scattered visible Jewes; but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year.

Object.

Quest. But how shall this Judgement be?

Ans.

Ans. The Apostle describes it, *1 Thes.* 4. 16, 17.

1. Christ

1. Christ shall break out of the third heaven, and be seen in the aire, before any dead arise, and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

2. Then shall the voice of the *Arch-angel* be heard: now this *Arch-angel* is Jesus Christ himself, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to judgement*, even as he called to *Lazarus, Lazarus arise*.

3. Then the Trump shall blow, and even as at the giving of the Law, *Exod. 19.* it's said *the Trumpet sounded*, much more louder shall it now sound when he comes to judge men that have broken the Law.

4. Then shall the dead arise: the bodies of them that have died in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated, and changed, *1 Cor. 15.*

5. When thus the Judge and Justices are upon their Bench at Christs

Mans misery by his fall.

The manner of the last judgement.

1. Christ comes.

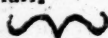
2. The Arch-angels voice heard.

2. The Trump blows.

4. The dead arise.

5. The Judge upon the Bench.

Mans misery by his fall.



Sinner consider the day of judgement

I. Who is the Judge.

right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

— Oh consider of this day thou that livest in thy finnes now, and yet art safe, there is a day comming wherein thou mayst and shalt be judged.

I. Consider, *who* shall be thy Judge: why, *Mercy, Pity, Goodnesse* it selfe, even Jesus Christ that many times held out his bowels of compassion towards thee. A childe of God may say, Yonder is my *brother, friend, husband*; but thou mayst say, Yonder is mine *enemy*. He may say at that day, Yonder is he that shed his blood to save me; thou mayst say, Yonder he comes whose heart I have pierced with my finnes, whose blood I have despised. They may say, O come Lord Jesus, and cover me under thy wings:

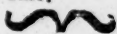
But

But thou shalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

2. Consider the manner of his coming, *2 Thes. 1. 7.* He shall come in flaming fire, the heavens shall be on a flame, the Elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a town, what a fearfull cry is there made? When all the World should cry fire, fire, and run up and down for shelter to hide themselves, but cannot finde it, but say, O, now the gloomy day of bloud and fire is come, here's for my pride, here's for my oathes, and the wages for my drunkenness, security, and neglect of duties.

3. In regard of the heavy accusations that shall come against thee at that day. There's never a wicked man almost in the world, as fair a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it; as secret *whoredome, selfe-polluti-*

Mans misery by his fall.



2. His coming is in flames of fire.

3. The accusations against wicked men.

Mans misery by his fall.

Eccles.
ult. ult.

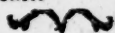
The Kingly office of Christ may probably last longer then his private administration.

pollution, speculative wantonnesse, men with *men*, women with *women*, as the Apostle speaks, *Rom. 1.* At this day all the world shall see and hear these privie pranks, then the Books shall be opened. Men will not take up a foul businesse, nor end it in private, therefore there shall be a day of publick hearing; things shall not be suddenly shuffled up, as carnall thoughts imagine, *viz.* That at this day first Christ shall raise the dead, and then the separation shall be made, and then the Sentence past, and then suddenly the judgement day is done: No, no, it must take up some large quantity of time, that all the world may see the secret finnes of wicked men in the world, and therefore it may be made evident from all Scripture and Reason, that this day of Christs Kingly Office in *Judging* the world, shall last happily longer then his private administration now (wherein he is lesse glorious) in *governing the World*. Tremble thou time-server, tremble thou hypocrite, tremble thou that livest in any secret sinne

finne under the all-seeing eye of this Judge; thine own conscience indeed shall be a sufficient witness against thee, to discover all thy sins at thy particular judgement, but all the world shall openly see thine hidden close courses of darkness, to thine everlasting shame at this day.

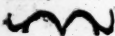
4. In regard of the fearfull sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire prepared for the Devill and his Angels.* Thou shalt then cry out, O mercy, Lord, O a little mercy! No, will the Lord Jesus say, I did indeed once offer it you, but you refused, therefore *Depart.* Then thou shalt plead again, Lord if I must depart, yet blesse me before I goe: No, no, *Depart thou cursed.* O but, Lord, if I must depart cursed, let me go to some good place: No, depart thou cursed *into hell fire.* O Lord, that's a torment I cannot bear; but if it must be so, Lord, let me come out again quickly; No, depart thou cursed into *everlasting fire.* O Lord, if this be thy pleasure,

Mans misery by his fall.



4. The sentence that shall passe against thee.

Mans misery by his fall.



sure, that here I must abide, let mee have good company with mee. No, depart thou cursed into everlasting fire, *prepared for the Devill and his Angels.* This shall be thy Sentence. The hearing of which may make the rocks to rent, so that, go on in thy sinne and prosper, despise and scoffe at Gods Ministers and prosper, abhorre the power and practise of Religion, as a too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadfull Judge, a dolefull sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

V.
Gods
wrath shall
be powred
out on body
and
soul.

5. When the Judgement day is done, then the fearfull wrath of God shall be powred out and piled upon their bodies, and souls, and the breath of the Lord like a stream of brimstone shall kindle it, and here thou shalt lie burning, and none shall ever quench it. This is the execution of a sinner after judgement, *Rev. 21.8.*

Wherein
consists
the wrath
of God.

Now this wrath of God consists in these things.

1. Thy

1. Thy soul shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said, *Act. 20.* that *they wept sore; because they should see Pauls face no more.* Oh, thou shalt never see the face of *God, Christ, Saints,* and *Angels,* more. Oh heavie doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of *God* to refresh thee! Men that have their sores running upon them, must be shut up from the presence of men sound and whole. Oh, thy finnes like plague-sores, run on thee, therefore thou must be shut out like a Dog from the presence of God, and all his people, *2 Thes. 1. 9.*

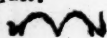
2. God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes: but great power stirred up to strike from great fury and

Mans misery by his fall.

1. Absence from God.

2. God a consuming fire.

Mans misery by his fall.

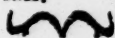


and wrath, makes the stroke deadly : I tell thee, all the wisdom of God shall then be set against thee to devise torments for thee, *Mich. 2. 3.* There was never such wrath felt or conceived, as the Lord hath devised against thee, that livest and dyest in thy naturall estate : hence it is called, *wrath to come, 1 Thess. 1. ult.* The torment which wisdom shall devise, the Almighty power of God shall inflict upon thee, so as there was never such power seen in making the world, as in holding a poor creature under this wrath, that holds up the soul in being with one hand, and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom. 9. 22.* Think not this cruelty, it's justice ; what cares God for a vile wretch whom nothing can make good while it lives ? If we have been long in hewing a block, and we can make no meet vessell of it, put it to no good use for our selves, we cast it into the fire : God heweth thee by *Sermons, sicknesses, losses, and crosses,*
sudden

sudden death, mercies, and miseries, yet nothing makes thee better; what should God doe with thee, but cast thee hence? Oh, consider of this wrath before you feel it. I had rather have all the world burning about my ears, than to have one blasting frown from the blessed face of an infinite and dreadfull God. Thou canst not indure the torment of a little Kitchin-fire on the tip of thy finger, not one half houre together: how wilt thou bear the fury of this infinite endlesse consuming fire in body and soule throughout all eternity?

3. The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonfull snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sinnes against the Law, by shewing thee thy sloath, whereby thy happinesse is lost.

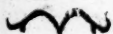
Mans misery by his fall.



Men were better have the world burn about their ears, then to have one frown from Gods face.

3. A guilty conscience a never-dying worm.

Mans misery by his fall.



lost. Then shall thy conscience gnaw to think, so many nights I went to bed without prayer, and so many dayes and houres I spent in feasting, and foolish sporting. O, if I had spent half that time now mis-spent, in praying, in mourning, in meditation, yonder in heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery; such a Minister I heard once, that told me of my particular sinnes, as if he had been told of me: such a friend perswaded me once to turn over a new leaf: I remember so many knocks God gave at this Iron heart of mine, so many mercies the Lord sent; but oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a Christian, but I suffered my heart to grow dead, and fell to *loose company*, and so lost all. The Lord Jesus came unto my door and knocked, and if I had done that for Christ which I did for the Devill many a time,

time to open at his knocks, I had been saved. A thousand such bites will this worm give at thine heart, which shall make thee cry out, O time, time! O Sermons, Sermons! O my hopes and my helps are now lost, that once I had to save my lost soul!

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: him thou hast served here, with him must thou dwell there. It scares men out of their wits almost to see the Devill, as they think, when they be alone; but what horror shall fill thy soul, when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

5. Thou shalt be filled with finall despaire. If a man be grievously sick, it comforts him to think it will not last long. But if the Physitian tell him he must live all his life time in this extremity, he thinks the poorest begger in a better estate than himself. Oh to think when thou hast been millions of years in thy sor-

H

rowes.

Mans misery by his fall.



4. To lodge with the Devils in hell for ever.

5. Finall despair in an irrecoverable condition.

Mans misery by his fall.



6. Blaspheming and curling for ever.

rowes, then thou art no nearer thy end of bearing thy misery, then at the first comming in ; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

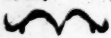
6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever, and curse God that never elected thee, and curse the Lord Jesus that never shed one drop of bloud to redeem thee, and curse God the holy Ghost that passed by thee, and never called thee, *Rev.* 16. 9. And here thou shalt lie and weep and gnash thy teeth in spight against God and thy self, and roare and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and flouds, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soever thou lookest, thou shalt

thalt see matter of everlasting grief. Look up to heaven, and there thou shalt see (Oh) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay millions of sinfull damned creatures crying and roaring out with dolefull shriekings: Oh the day that ever I was born! Look within thee, there is a guilty conscience gnawing. Look to time past; Oh those golden dayes of grace; and sweet seasons of mercy are quite lost, and gone! Look to time to come, there thou shalt behold evils, troops and swarmes of sorrowes, and woes, and raging waves, and billowes of wrath comming roaring upon thee. Look to time present, Oh not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortal soule, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continuall Tears, no

Mans misery by his fall.

Misery in compasseth those in Hell.

Mans misery by his fall.



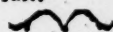
Sunne to shine upon thee, not a bit of bread, not one drop of water to cool thy tongue.

This is the misery of every naturall man. Now do not thou shift it from thy self, and say, *God is mercifull*. True, but it is *to very few*, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to bear this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of blood, set thine heart at rest, there is not one drop of it for thee, untill thou comest to see, and feel, and groan under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, Here is my blood for thee, if thou wilt but lie down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep not, thy stout heart yeelds not, thy hard heart mourns not, as to say;
Oh!

Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? Dost not think but hee would turn away his face from thee, and say, Oh! thou stony, hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me, out of thy misery? If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

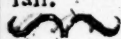
Oh! labour to be humbled day and night under this thy wofull estate. Thou art guilty of *Adams* grievous sinne; will this break thine heart? *No.* Thou art dead in sin, and top-full of all sinne, will this break thine heart? *No.* Whatsoever thou doest, hast done, shalt doe, remaining in this estate, is sinne, will this break thine heart? *No.* God is thine enemy, and thou hast lost him, will this break thine heart? *No.* Thou art condemned to die eternally; Satan is thy Jaylour, thou art bound hand and foot in the bolts of thy sinnes, and cast into

Mans misery by his fall.



The scope of knowing our miseries, is to be humbled.

Mans mi-
fery by his
fall.



utter darknesse, and ready every mo-
ment to drop into Hell, will this break
thine heart? *No*, Thou must die and af-
ter that appear before the Lord to
judgement; and then bear Gods ever-
lasting insupportable wrath, which rends
the Rocks, & burns down to the bottom
of hell; Will this break thine hard heart,
man? *No*, Then farewell Christ for e-
ver, never look to see a Christ, untill
thou dost come to feel thy misery out
of Christ. Labour therefore for this,
and the Lord will reveal the Brazen
Serpent, when thou art in thine own
sense and feeling, stung to death with
thy fiery Serpents.

So I come to open the fourth princi-
pall Point.

CHAP.

CHAP. IV.

That the Lord Jesus Christ is the only means of Redemption and deliverance out of this estate.

IN whom we have redemption through his blood. *Eph. 1. 7.* which plainly demonstrates, that

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.

And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the prison gates to them; but when all mankind is under spirituall misery, he sends the Lord Jesus, God and Man, to redeem him; *Act. 4. 12.*

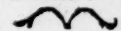
Quest. How doth Christ redeem men out of this misery?

Ans. By paying a price for them, *1. Cor. 6. ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satis-

H 4

faction

Christ our
only Re-
deemer.



The 4.
Principle.
Christ the
only Re-
deemer by
price.

Doct.
Christ our
Redeemer

Object.

Ans.
1. By price

Christ our
only Redeemer.

How men
are redeemed.

1. By standing in
their room.

2. By taking away
the guilt of their
sin.

3. By bearing the
curse for
sin.

fraction or price made and paid for mans sinne.

Hence Christ satisfieth Gods Justice,

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb. 7. 22.* As the first *Adam* stood in the room of all mankinde fallen: so Christ standeth in the room of all men rising, or to be restored again.

Secondly, by taking from them, in whose room he stood, the eternall guilt of all their finnes, and by assuming the guilt of all those finnes unto himself, *2 Cor. 5. 22.* Hence *Luther* said, Christ was the greatest sinner, by imputation.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking only by imputation to his own Sonne, he will not spare him, but his wrath and curse must he bear, *Gal. 3. 13.* Christ drinks up the cup of all the elect at one draught, which they should

should have been sipping and drinking, and tormented with, millions of years.

Fourthly, by bringing into the presence of God perfect righteousness, *Rom. 5. 11.* for this also Gods justice required *perfection*, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these four things, Christ satisfies Justice by performing them, and so payes the price.

I. Christ is a *Redeemer* by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of judgement; as money is first paid for a Captive in *Turkie*, and then because he cannot come to his own Prince himself, he is fetched away by strong hand.

Here is encouragement to the vilest sinner, and comfort to the self-succourlesse and lost sinner, who have spent all their money, their *time* and

Christ our only Redeemer.

4. By making us perfect.

Dan. 9. 24.

II.
Christ a Redeemer by price.

Use I.
Of encouragement.

Christ our
only Redeemer.



Christ
came down
from hea-
ven to re-
lieve poor
Captives
bound in
fethers of
sin.

Use 2.
Of terror

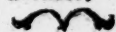
and *endeavours* upon those duties and strivings that have been but poor Physitians to them. Oh look up here to the Lord Jesus, who can do that cure for thee in a moment, which all creatures cannot do in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold the Deliverer is come out of *Sien*, having satisfied justice, and paid a price to ransom poor Captives, *Luke 4. 18.* with the keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; Who knowes but thou poor prisoner of hell, thou poor captive of the Devill, thou poor shackled sinner, may'st be one whom he is come for? Oh look up to him, sigh to heaven for deliverance from him, and be glad and rejoyce at his coming.

This strikes terrour to them, that though there is a means of deliverance, yet they lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in

in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out of the Church when the tedious Sermon runnes somewhat beyond the hour, like prisoners out of a Jaile, that despise the Lord Jesus, when he offers to open the doors, and so let them out of that miserable estate. Oh poor creatures! is there a means of deliverance, and dost thou neglect, nay, despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, redeemed by Christ; thou mightst have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lie yelling in those everlasting burnings, and tear thy hair, and curse thy self: From hence might I have been delivered, but I would not. Hath Christ delivered thee from hell, and hath he not delivered thee from thine Ale-house?

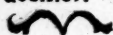
Hath

Christ our
only Re-
deemer.



The neg-
lect of our
delive-
rance by
Christ, wil
prove a
cut at the
last day.

Christ our
only Re-
deemer.



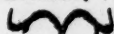
Hath Christ delivered thee from Sa-
tans society, when he hath not delive-
red thee from thy loose company
yet? Hath Christ delivered thee from
burning, when thy faggots, thy finnes,
grow in thee? Is Christs blood thine,
that mak'st no more account of it,
nor fee'st no more vertue from it,
than in the blood of a chicken? Art
thou redeemed, doest thou hope by
Christ to be saved, that didst never
see, nor feel, nor sigh under thy bon-
dage? Oh! the devils will keep holi-
day (as it were) in hell, in respect of
thee, who shalt mourn under Gods
wrath, and lament. Oh there was a
means to deliver us out of it, but thou
shalt mourn for ever for thy mise-
ry. And this will be a Bodkin at
thine heart one day, to think there was
a Deliverer, but I wretch would none
of him.

Use 3.
Of re-
proof.

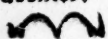
Here likewise is matter of reproof
to such as seek to come out of this
misery, from and by themselves. If
they be *ignorant*, they hope to be sa-
ved by their good meaning and pray-
ers.

ers. If *civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be *troubled* about their *estates*, then they lick themselves whole by their mourning, repenting and reforming. Oh poor stubble! canst thou stand before this consuming fire without sinne? Canst thou make thy self a Christ for thy self? canst thou bear and come from under an infinite wrath? canst thou bring in perfect righteousness into the presence of God? This Christ must doe, else he could not satisfie and redeem. And if thou canst not do thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake till thou hast worn thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourn* in some wilderness till dooms day, dig thy grave there with thy nails, weep buckets full of hourly tears, till thou canst weep no more, *fast* and *pray* till thy skinne and bones cleave together; *promise* and *purpose* with full resolution,

Christ our
only Redeemer.



Christ our
only Re-
deemer.



Gal. 5. 2.

on, to be better; nay, *reform* thy head, heart, life, and tongue, and some, nay all finnes; live like an Angel, shine like a sun, walk up and down the world like a distressed Pilgrim going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fire-back in hell so many millions of years, as there be piles of grasse on the earth, or sands upon the Sea shore, or starres in heaven, or motes in the Sun; I tell thee, not one spark of Gods wrath against thy sinne, shall be, can be quenched by all these *duties*, nor by any of these *sorrows*, or *tears*; for, these are not the blood of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the blood of Christ. Nay, God as a creator having made a Law, will not forgive one sinne without the blood of Christ; nay, Christs blood will not doe it neither, if thou dost joyn never so little that thou hast or doest, unto Jesus Christ, and makest thy selfe or
any

any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Take heed of neglecting or rejecting so great salvation by *Jesus Christ*. Take heed of spilling this potion, that only can cure thee.

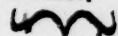
But thou wilt say, This means of Redemption is only appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

It is true, Christ spent not his breath to pray for all, *John 17. 9.* much lesse his blood for all; therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, How doth this follow? How dost thou know this?

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The universall offer of Christ ariseth not from Christs Priestly office imme-

Christ our
only Redeemer.



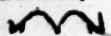
Use 4.
Be watch-
full.

Object.

Ans.

The offer
of Christ
universall,
and why.

Christ our
only Re-
deemer.



Mark 16.
15.

immediately, but from his kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their successors to go and preach the Gospel to every creature under heaven, *Mat. 28. 18, 19.* For Christ doth not immediatly offer himself to all men as a Saviour, whereby they may be encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him; if he damn me, his name is righteous in so dealing with me.

But that I may fasten this exhortation, I will shew these four things.

I.
The offer
of Christ
universall,
 & where-
in.

I. The Lord Jesus is offered to every particular person: which I will shew thus: What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead:

Oh, I am so ignorant of my self,
God

God, Christ, or his will, that surely the Lord offers no Christ to me.

Yes, but he doth though thou liest in utter darknesse. Our blessed Saviour glorified his Father, for *revealing* the mystery of the *Gospel* to *simple men*, neglecting those that carryed the chief *reputation* of wisdom in the World. The parts of none are so low; as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weak persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choyce, and to exalt his mercy, he passeth by no degree of wit, though never so uncappable.

But thou wilt say, I am an enemy to God, and have a heart so stubborn and loath to yeeld; I have vexed him to the very heart by my transgressions.

Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst

I

mali-

Christ our
only Re-
deemer,

Ans.

Prov. 9.4.

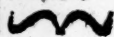
2 Cor. 5.20

Prov. 1.23,
23.

object.

Ans.

Christ our
only Re-
deemer.



Object.

Ans.

Christ
casts off
none that
desire to
come un-
to him.

malicious opposers, and underminers of his truth, never give way to despairing thoughts, thou hast a mercifull Saviour.

But I have despised the means of reconciliation, and rejected mercy.

Yet God calls thee to return; *Thou hast plaid the harlot with many lovers, yet turn again to me, saith the Lord, Jer. 3. 1.* Cast thy self into the armes of Christ, and if thou perish, perish there; if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that he hath given thee a heart in some degree sensible; he might have given thee up to *hardnesse, security, and prophanenesse*; of all spirituall judgements the greatest. But he that died for his enemies, will in no wise refuse those, the desire of whose soule is towards him. When the Prodigall set himself to return to his father, his father staies not for him, but meets him in the way. If our sinnes displease us, they shall never hurt us;

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us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal. 145. 19.*

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Yes, even to thee; why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darknesse and seeth no light, no light of comfort, no light of God's countenance, yet let him trust in the name of the Lord.* Weaknesses do not debar us from mercy; nay, they incline God the more. The husband is bound to bear with the wife, *as being the weaker vessel*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

But is this offer made to me that cannot love, prize, nor desire the Lord Jesus?

Christ our onely Redeemer.

Object.

Ans.

Christ calls all sinners to come unto him without exception.

Object.

Christ our
only Re-
deemer.

Ans.

Christ
owns men,
though
they are
weak, and
cannot
prize him.

Object.

Ans.

Yes, to thee, Christ knowes how to pity us in this case. We are weak, but we are his. A father looks not so much at the blemishes of his childe, as at his own nature in him ; so Christ finds matter of love from any thing of his own in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangeness, yet (so long as he resolves not upon any known evill) Christ will own him, and he Christ.

Oh ! but I have fallen from God oft, since he hath inlightned me ; and doth he tender Christ to *Me* ?

Thou must know that Christ hath married every beleeving soul to himself, and that where the work of grace is begun, sinne loses strength by every new fall : if there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are encouraged by the Sonne to go to the Father every day

day for the sinnes of that day.

If I was willing to receive Christ, I might have Christ offered to me; but will the Lord offer him to such a one as desires not to have *Christ*?

Yes (saith our Saviour) *I would have gathered you as the Hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot only bring something out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us a *willing people*. There is a promise of *pouring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

What hast thou now to plead against this strange kindnesse of the Lord in offering Christ to thee? Thou wilt say, it may be:

Oh! I fear time is past, Oh! time is past. I might once have had Christ, but now mine heart is sealed down with hardnesse, blindnesse, unbelief; Oh! time is now gone.

No, not so, see *Isai. 65. 1, 2, 3.* All

I 3

the

Christ our
only Redeemer.

Object.

Ans.

Christ offers himself to those that do not desire him.

Object.

Ans.

Christ our
only Re-
deemer.

No time
past to re-
ceive
Christ.

Object.

Ans.
Christ
freely of-
fers him-
self to men
but not
force men
to him.

Quest.

Ans.
The con-
ditions of
comming
to Christ.

the day long God holdeth out his hands to a back-sliding and rebellious people.

Thy day of grace, thy day of means, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command doest thou look for to draw thee to *Christ*, but this word *Come*? Oh come thou poor, forlorn, lost, blinde, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devill?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise merchant the *Pearl*) thou shalt have salvation with him.

Now

Now this Exchange lieth in these four things chiefly.

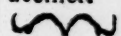
First, Give away thy self to him, *head, heart, tongue, body, soul*, and he will give away himself unto thee, *Cant. 6. 3.* yea he will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*, I have conquered Death, Hell, and the Devill in him.

Secondly, Give away all thy *sinnes* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them; and he will be made sinne for thee to take them away from thee, *1 Joh. 1. 9.*

Thirdly, Give away thine *honour, pleasure, profit, life*, for him; he will give away his crown and honour, life and all to thee, *Lu. 18.* Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *thee*.

Fourthly, Give away thy Rags, forsake thine own Righteousnesse for him; he will give away all his Robes and

Christ our onely Redeemer.



On what termes Christ may be had.

1. We must give our selves to him.

2. We must give away all our sins

3. We must give away our honor, pleasure, life it self, if he require it.

4. We must give away all our own righteousness.

Christ our
only Redeemer.



Righteousnesse to thee, *Phil.* 3. 8, 9. Thou shalt stand as glorious in the sight of God, howsoever thou art a poor snake in thy self; as an Angel, nay, as all the Angels, because cloathed with his Sonne *Christ Jesus* his Righteousnesse.

Now tell me, will you have *Christ*? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these terms, upon these four conditions?

Now because men will flatter themselves, and say, Yes;

III. I will shew you four sorts of people that reject *Christ* thus offered.

III.
Four sorts
of people
that reject
Christ.
1. The
sighter,

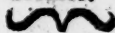
First, the *sighting Unbeliever*; that when he hears of of an offer of *Christ*, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and sayes, We must give Ministers the wall in the Pulpit; and, poor men, they must have somewhat to say and preach for their living: There was a good plain Sermon to day, the man seems to mean well, but I think he be no great

great Scholar; and so makes no more of the offer of *Christ*; then of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their business to accomplish that; yet they make light of this offer, *Mat.* 22. 5.

Secondly, *The desperate unbeliever*: that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flyeth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholding to him for such a kindness.

Thirdly, *the presumptuous unbeliever*: that seeing what sinnes he hath committed, and it may be having a little touch, and some sorrow for his sinnes, catcheth at Christ, hoping to be saved by him before ever he come to be loaden

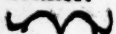
Christ our
only Redeemer.



2. The desperate unbeliever.

3. The presumptuous unbeliever.

Christ our
only Re-
deemer.



loaden with sinne as the greatestt evill, or Gods wrath kindled against him as his greatestt curse; and so catching at *Christ*, hopes he hath *Christ*, and hoping he hath *Christ* already, shuts out *Christ* for the future, and so rejects him, *Mich.* 3.11. You shall have these men and women complain never of the want, but only of the weaknesse of their faith, and they will not be beaten off from thence; let them hear never so much of their misery, nor see never so much of their sinne, yet they will not be beaten off from trusting to *Christ*.

4. To the
tottering
& doubt-
full unbe-
leever.

Fourthly, *the tottering, doubtfull un-
beleever*: one that is in a question whether he had best have *Christ* or no: he sees some good in *Christ* that he would gladly have him for; as, Then I shal have heaven, & pardon, and grace, and peace; and yet he sees many things he dislikes with *Christ*; as, namely, then farewell merry meetings, pastimes, cards, and dice, pleasure and sinfull games; and hence they totter this way and that way, not knowing whe-

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whether they had best have Christ or no, *Jam. 1.6,7.* these people reject *Jesus Christ.*

IV. And now come and see the greatness of this sin.

1. It's a most *bloody sin*, it's a trampling under foot the blood of the Son of God, *Heb. 10.21.*

2. It's a most *Dishonouring sinne*; for, as by the first act of faith a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him, thou dost break all those Lawes of God in an instant, and so dost dishonour him.

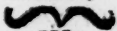
3. It's a most *ungratefull sin*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It's a most *inexcusable sin*: for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his blood will wash thee from all thy sins.

Oh! but my heart is hard, and my minde blinde.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart

Christ our
only Re-
deemer.



IV.

The great
evil in re-
jecting
Christ.

1. A bloody
sin.

2. A disho-
nouring
sin.

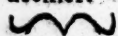
3. An un-
gratefull
sin.

4. An in-
excusable
sin.

Object.

Answ.

Christ our
only Redeemer.



Object.

Answ.

Object.

Answ.

5. An hea-
vie sin.

heart is Gods gift, and he hath promised to create it in us.

Oh! but then I must forsake all my pleasures.

Thou shalt have them fully, continually, infinitely in Christ.

Oh! but I cannot take Christ.

Oh! but Christ can give thee an hand to receive him, as well as give away himself.

5. It is a *most heavy sin*. What sin will gripe so in hell as this? *Joh. 3. 19.* God the Father shall strike the Devils for breaking the Law of the creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation, and madnesse of heart, I might have had a *Christ*, he was offered unto me: Mercy wooed this stubborn proud heart to yeeld. But, O rock of Adamant that I was, it did not affect me. Oh flee speedily to this *City of Refuge*, lest the pursuer of blood overtake thee.

A-

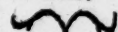
Away then out of your selves to the Lord Jesus. Heaven and earth leave thee, and have forsaken thee : now there is but one more that can do thee good, and deliver thy soul from endlesse sorrow : go to him, and take hold on him, not with the hand of presumption and love to thy self, to save thy self, but with the hand of faith, and love to him, to honour him.

I am well enough already : what tell you me of *Christ*?

This is the damning sinne of these times ; when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well ; hence feeling no judgement here, they fear no wrath hereafter ; hence being well, they feel no need of Christ ; hence till they dye they never seek out for a Saviour. Men will not come into the Arke already made for them, before the flood arise. The world makes so much of those it nurfeth up, that they are unwilling to come to heaven, when they are called to come home.

But

Christ our only Redeemer.



Use 5.
Of invitation to take hold on Christ.

Object.

Ans.

Security a dangerous sin.

Christ our
only Re-
deemer.

Object.

Answer.

To say
that Christ
hath not
redeemed
thee, is no
excuse for
not com-
ing to
Christ.

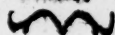
But it may be *Christ* hath not re-
deemed me, nor shed his blood for
me, therefore why should I goe to
him?

It may be it is true, may be not ; yet
doe thou venture , as those *Isa. 2.*
Who knows but the Lord may returne
It is true, God hath elected but few, and
so the Sonne hath shed his blood , and
died but for a few ; yet this is no ex-
cuse for thee to lie down and say,
What should I seek out of my selfe
for succour ? Thou must in this case
venture and try, as many men amongst
us do now, who hearing of one good
living fallen, twenty of them will goe
and seek for it, although they know
only one shall have it. Therefore say
as those Lepers in *Samaria*, If I stay
here in my sinnes, I die ; if I go out
to the camp of the *Syrians*, we may
live, we can but die however : If I go
out to Christ, I may get mercy, how-
ever, I can but die, and it is better to
die at Christs feet, than in thine own
puddle : Content not your selves
therefore with your bare reformati-
on,

on, and amending your lives; this is but to crosse the debt in thine own book, it remaineth uncanceled in the creditors book still: but go, take, offer up this eternall sacrifice before the eyes of God the Father, and cry guilty at his barre, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soul. Rest not therefore in the sight or sense of a helpless condition, saying; I cannot help my self, unlesse *Christ* doth: sigh unto the Lord *Iesus* in heaven for succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones children to praise him, yet he should send his Son out of his bosom to save thee. So much for this particular.

The fifth *Divine Principle* followes to be handled.

*Christ our
only Re-
deemer.*



Few are
saved, and
that with
difficulty.

CHAP. V.

*That those that are saved are very few ;
and that those that are saved, are saved
with very much difficulty.*

The fifth
Principle.

S*Trait is the gate, and narrow is the
way that leadeth unto life, and few
there be that finde it, Mat. 7. 14.*

Here are two parts.

1. The paucity of them that shall be
saved: *few finde the way thither.*

2. The difficulty of being saved: *Strait
and narrow is the way and gate unto life.*

Hence arise two Doctrines.

Doct. 1.

1. That the number of them that
shall be saved is very small, *Luke 13.
24. the Devil hath his drove, and
swarmes to goe to hell, as fast as Bees
to their Hive; Christ hath his Flock,
and that is but a little flock; hence
Gods children are called Jewels, Mat.
3. 17. which commonly are kept se-
cret, in respect of the other lumber
in the house; hence they are called
Strangers and Pilgrims, which are ve-
ry few in respect of the inhabitants*

Luk. 12.
32.

of

of the countrey through which they passe: hence they are called *sonnes of God*, 1 *John* 3. 2. *Of the bloud Royall*, which are few in respect of common subjects.

Few are saved, and that with difficulty.

But see the truth of this point in these two things.

First, look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

Few saved in all ages.

1. Look to all ages, and we shall finde but a handfull saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickedness, *Gen.* 6. 12. it is said, *All flesh had corrupted their wayes*; and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Arke there crept in a cursed *Cham*.

1.

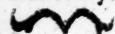
As the world increased in number, so in wickedness.

Afterwards, as *Abrahams* posterity increased, so we see their sinne abounded. When his posterity was in *Egypt*,

K

where

Few are
saved, and
that with
difficulty.



Isai. I. 9.

Joh. I. 12.

where one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb. 3. 12.* and onely two of them, *Caleb* and *Joshua* went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Fereboam* their King. Look further into *Isaiah's* time, when there were multitudes of Sacrifices and prayers, *Isai. I. 11.* yet then there was but a *remnant*, nay, a very *little* remnant that should be saved. And look to the time of *Christs* comming in the flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such miracles nee wrought, such a life as he led, all the *Fewes* would have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that
Christ

Christ himself admires at one good *Nathaniel, behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at *Philippi, Phil. 3. 18.* Many had a name to live, but were dead; and few only kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep;* and so in succeeding ages, *Rev. 12. 9. All the earth wondred at the whore in skarlet.*

And in *Luthers time*, when the light began to arise again, he saw so many carnall Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloody dayes that are comming upon an ungodly world.* *Latimer* heard so much prophanenesse in his time, that he thought verily dooms day was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospell to

Few are saved, and that with difficulty.


Rev. 3. 4.

Acts 20.
28, 29, 30.

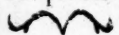
Luther.

Latimer.

Few are
saved, and
that with
difficulty.



II.
Few shall
be saved in
all places.



Jer. 10. 25.

Powre out
thy fury
upon the
heathen
that know
thee not,
and upon
the fami-
lies that
call not
upon thy
name, &c.

Popery, as fast as leaves fall in *Autumn*. Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs comming, *shall he find faith on the earth?*

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe, Asia, Africa, and America*; and the three biggest parts are drowned in a deluge of prophane-nesse and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Jer. 10. ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian Church*, howsoever now in these daies, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledge. They content them-
selves

selves with their old superstitions, having little or no preaching at all. And for the other parts, as *Italy, Spain, France, Germany*, for the most part they are Popish; and see the end of these men, *2 Thes. 2.9, 10, 11, 12.*

And now amongst them that carry the badge of honesty, I will not speak what mine ears have heard, and my heart beleeves concerning other Churches: I will come into our own Church of *England*, which is the most flourishing Church in the world: never had Church such Preachers, such means; yet have we not some Chapels and Churches stand as dark lanthorns without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Nay, even amongst them that have the means of grace, but few shall be saved. It may be sometimes amongst ninety nine in a parish, Christ sends a Minister to call some *one* lost sheep among them, *Matthew .13.* Three grounds were bad where the seed was

K 3

sown,

Few are saved, and that with difficulty.

Few shall be saved in *England.*
1 Cor. 1. 29.

Luke 15. 24, 25.

Few are
saved, and
that with
difficulty.

Chrysostome
thought in
Antioch,
an hun-
dred could
not be
saved.

Those
which the
Scripture
excludes
from sal-
vation.

1. The
prophane.

2. The ci-
vill men.

sown, and only one ground good. It's a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good : *How many do you think (saith he) shall be saved in this city ? It will be an hard speech to you, but I will speak it ; though here be so many thousands of you, yet there cannot be found an hundred that shall be saved, and I doubt of them too ; for what villany is there among youth ? what sloth in old men ?* and so he goes on. So say I, never tell me we are baptized, and are Christians, and trust to Christ ; let us but separate the Goats from the Sheep, and exclude none but such as the Scripture doth, and sets a crosse upon their doors, with, *Lord have mercy upon them*, and we shall see only few in the City shall be saved.

1. Cast out all the *prophane* people among us, as drunkards, swearers, whores, liars, which the Scripture brands for black sheep, and condemns them in an hundred places.

2. Set by all *Civill men*, that are but
Wolves

wolves chained up, tame Devils, swine in a fair meadow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themselves and say, Who can say black is mine eye? These are righteous men, whom Christ never came to call, *For he came not to call the righteous but sinners to repentance.*

3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of Kings, and honest men; when look upon them in their tyring house, they are but base varlets.

4. *Formall Professors*, and *Carnall Gospellers*, that have a thing like *faith* and like *sorrow*, and like *true repentance*, and like *good desires*, but yet they be but pictures, they deceive others and themselves too, *2 Tim. 3. 5.*

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosome of the Church?

First, here then is an Use of *encouragement*. Be not discouraged by the name of singularity. What? do you

K 4

think

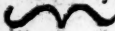
Few are saved, and that with difficulty.

3. The hypocrites.

4. The formall professors.

Use I. Of encouragement.

Few are
saved, and
that with
difficulty.



Tit. 2. 14.
Use 2.
Of terror.

think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser than others, that you think none shall go to heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts 24. 16.*

Secondly, here is matter of *terror* to all those that be of opinion, that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they flee to this shelter, if I be damned, it will be woe to many more besides me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermit* which *Theodore* mentions, to live 15. years in a cell in a desolate wilderness, with nothing but bread & water, and yet doubted after all his sorrow, whether he should be saved or no. Oh! Gods wrath is heavy, which thou shalt one day bear.

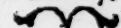
Use 3.
Of exhortation to
all confident
people.

Thirdly, this ministreth *exhortation* to all *confident people*, that think they beleeve

beleeeve and say, they doubt not but to be saved, and hence do not much fear death. Oh ! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, only *Few* shall be damned, every man might fear, it may be it is I; but now he saies, *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

The childe of God *indeed is bold as a Lion*; but he hath Gods Spirit and promise,

Few are saved, and that with difficulty.



Presumptuous men think of themselves as the Jews did of the Pharisees.

Few are
saved, and
that with
difficulty.

Confi-
dence ra-
ges most
in profes-
sors at
large.

The Devil
never trou-
bles some
men, be-
cause he is
sure of
them al-
ready.

promise, assuring him of his eternall welfare. But I speak of divers that have no sound ground to prove this point (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should be so farre behind-hand, as to begin the work, and lay the foundation anew. And not onely among these, but amongst divers sorts of people whom the Devill never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *conscienc*es never trouble them, because *that* hath shut its eyes; and hence they sleep, and sleeping dream, that God is mercifull unto them, and will be so; yet never see they are deceived, untill they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Mini-
sters*

sters never trouble them, for they have none such as are fit for that work neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will beleeeve him. And their friends never trouble them, because they are afraid to displeafe them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the man*; it may be there are better in hell than thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blinde, miserable, and naked?*

Thou wilt say happily, first, I have left my finnes I once lived in, and am now no drunkard, no swearer, no lier, &c.

I answer, thou mayest be washt from thy mire (the pollution of the world) and

Few are saved, and that with difficulty.

Friends never reprove somemen, because of displeasing them.

Obj. 1.

Ans.

Few are
saved, and
that with
difficulty.



and yet be a swine in Gods account,
2 *Pet.* 2. 20. thou mayest live a blame-
lesse, innocent, honest, smooth life,
and yet be a miserable creature still,
Phil. 3. 6.

Obj. 2.

But I pray, and that often.

Answ.

This thou mayst do, and yet never
be saved. *Isai.* 1. 11. *To what purpose do
your multitude of sacrifices?* Nay, thou
mayst pray with much affection, with
a good heart, as thou thinkest, yet a
thousand miles off from being saved,
Prov. 1. 28.

Obj. 3.

But I fast sometimes, as well as pray.

Answ.

So did the Scribes and Pharisees,
even twice a week, which could not be
publick, but private fasts. And yet this
righteousnesse could never save them.

Obj. 4.

But I hear the word of God, and like
the best Preachers.

Answ.

Ezek. 33.
31. 32.

This thou mayst do too, and yet
never be saved. Nay, thou mayst so
hear, as to receive much joy and com-
fort in hearing, nay, to beleeve and
catch hold on Christ, and so say and
think *he is thine*, and yet not be saved;
as the stony ground did, *Matth.* 13.

who

who heard the word with joy, and for a season beleevved.

I read the Scriptures often.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

But I am grieved, and am sorrowfull, and repent for my sins past.

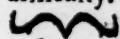
Judas did thus, *Mat. 27. 3.* he repents himself with a legall repentance for fear of hell, and with a naturall sorrow for dealing so unkindely with Christ, in betraying not only bloud, but innocent bloud. True humiliation is ever accompanied with hearty reformation.

Oh! but I love good men, and their company.

So did the *five foolish Virgins* love the company, and (at the time of extremity) the very oyle and grace of the *wife*, yet they were locked out of the gates of mercy.

But

Few are saved, and that with difficulty.



Obj. 5.

Ans^w.

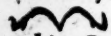
Obj. 6.

Ans^w.

Obj. 7.

Ans^w.

Few are
saved, and
that with
difficulty.



Obj. 8.

Ans.

Rom. 2. 18

Obj. 9.

Ans.

Obj. 10.

Ans.

Luke 13.
24.

Obj. 11.

Ans.

Phil. 3. 6.
11.

But God hath given me more *knowledge* than others, or than I my self had once.

This thou mayest have, and be able to teach others, and think so of thy self too, and yet never be saved.

But I keep the Lords day strictly.

So did the Jewes, whom yet Christ condemned, and were never saved.

I have very many *good desires* and *endeavours* to get heaven.

These thou and thousands may have, and yet misse of heaven.

Many shall *seek* to enter in at that narrow gate, and not be able.

True, thou wilt say, many men doe many duties, but without any *life* or *zeal*; I am zealous.

So thou mayest be, and yet never be saved, as *Febu*, *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion, and a bad cause, why, much more mayest thou be for a good cause; so zealous, as not only to cry out against prophanenesse in the wicked, but civill honesty of others, and hypocrisie of others, yea, even of the cold-

coldnesse of the best of Gods people: thou maiest be the fore-horse in the Team, and the Ring-leader of good exercises amongst the best men, (as *Joash* a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it: nay, thou mayest be so forward, as to be persecuted, and not yeeld an inch, nor shrink in the wetting, but mayest manfully and courageously stand it out in time of persecution, as the *thorny ground* did: so zealous thou mayest bee, as to like best of, and to flock most unto the most zealous Preachers, that search mens consciences best, as the whole countrey of *Judea* came flocking to *John's* Ministry, and delighted to hear him for a season; nay, thou mayest be zealous as to take sweet delight in doing of all these things, *Isa. 58. 2, 3. They delight in approaching near unto God*, yet come short of heaven.

But thou wilt say, True, many a man rides post, that breaks his neck

at

Few are saved, and that with difficulty.



2 Chron.
44. 4, 5, 6.

Obj. 12.

Few are
saved, and
that with
difficulty.



at last: many a man is zealous, but his fire is soon quench'd, and his zeal is soon spent; they hold not out; whereas I am constant, and persevere in godly courses.

Ans.

So did that young man, yet he was a gracelesse man, *Mat. 19. 20. All these things have I done from my youth: what lack I yet?*

Obj. 13.

It is true, hypocrites may persevere, but they know themselves *to be naught* all the while, and so deceive others: but I am perswaded that I am in *Gods* favour, and in a safe and happy estate, since I do all with a good heart for God.

Ans.

This thou mayest verily think of thyself, and yet be deceived, and damned, and goe to the Devill at last.

Prov. 14. 12.

There is a way (saith Solomon) that seemeth right to a man, but the end thereof is the way of death.

Some hypocrites deceive themselves some deceive others.

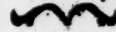
For he is an hypocrite not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely; the

the later having some inward, yet common work, deceive themselves too, *Jam. 1. 26. If any man seem to be religious* (so many are, and so deceive the world,) but it is added, *deceiving his own soule.* Nay, thou mayst go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayst passe through the world, and die with a deluded comfort, that thou shalt go to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadful sentence, *Goye cursed*: so it was with the *five foolish Virgins* that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy self, that thine estate is good, then these, Ile not give a pins point for all thy flattering false hopes of being saved: but it may be thou hast

L

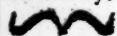
never

Few are saved, and that with difficulty.



Mar. 25.
The five foolish virgins.

Few are
saved, and
that with
difficulty.



Use 4.
Strive to
be saved.

never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousand sink, cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou comest safe to shore.

Oh! strive then to be one of them that shall be saved, though it cost thee thy blood, and the losse of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luk. 3.24.* Seeing that *many shall seek and not enter, therefore* (saith he) *strive to enter in at the strait gate*; venture at least, and try what the Lord will do for thee.

Quest.

Wherein doth the childe of God, (and so how may I) go beyond these hypocrites that go so far?

In

In three things principally.

First, no unregenerate man, though he go never so farre, let him do never so much, but he lives in some one sinne or other, secret or open, little or great. *Judas* went farre, but he was coverous. *Herodias*. Every dog hath his kennel, every swine hath his swill, and every wicked man his lust, for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good to content it, which good is to be found only in the fountain of all good, and that is God; or in the cistern, and that is in the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which he makes a God to him, and here lies his lust or sinne, which he must needs live in. Hence, aske those men that goe very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin; Yes, say they, who can live with-

L 2

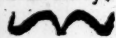
out

Few are saved, and that with difficulty.

Ans.

Wherein a childe of God goeth beyond an hypocrite. 1. No unregenerate man but lives in some known sin.

Few are
saved, and
that with
difficulty.



Hypo-
crites like
the whore
in the
Proverbs,
or like *Jehu*, zea-
lous a-
gainst *Baal*, but for
their own
ends.

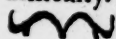
2. Unrege-
nerate
men are
not poor
in Spirit.

out sinne? and so they give way to sin
and therefore live in sinne; Nay, com-
monly, all the duties, prayers, care,
and zeal of the best hypocrites are to
hide a lust; as the whore in the *Pro-
verbs*; that wipes her mouth, and goes
to the Temple, and paies her vowes;
or to feed a lust, as *Jehu* his zeal a-
gainst *Baal*, was to get a Kingdome.
There remains a root of bitterneffe in
the best hypocrites, which howsoever
it be lopt off sometimes by sicknesse,
or horror of conscience, and a man
hath purposes never to commit again,
yet there it secretly lurks; and though
it seemeth to be bound and conquered
by the *Word*, or by *Prayer*, or by out-
ward *Crosses*, or while the hand of God
is upon a man, yet the inward strength
and power of it remains still; and
therefore when temptations, like strong
Philistines, are upon this man again,
he breaks all vowes, promises, bonds
of God, and will save the life of his
fin.

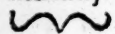
Secondly, no unregenerate man or
woman ever came to be poor in spi-
rit,

rit, and so to be carryed out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sinne, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legall righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and aske him, why he hopes to be saved. He will answer, *I pray, read, hear, love good men, cry out of the sinnes of the time.* And tell him again, that an Hypocrite may climb these stairs and goe as farre; He will reply, true indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they doe, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isai. 66. 2.* there were divers Hypocrites for-

Few are saved, and that with difficulty.



Few are
saved, and
that with
difficulty.



God looks
on the
poor in
Spirit,

ward for the worship of God in the Temple, but God loathes these, because not poor in spirit, to them only it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few doe) know not Christ, he must rest in his duties, because, he knowes not Christ, to whom he must goe and be carried if ever he be saved. I have heard of a man that being condemned to die, thought to escape the gallows, and to save himself from hanging by a certain gift he said he had of whistling; so men seek to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they see they must die for their sinnes, this is the ruine of many a soule, that though he forsake Egypt and his sins, and flesh-pots there, and wil never be so as he hath been, yet he never commeth into *Canaan*, but loseth himself and his soul in a wilderness of many *duties*, and there perissheth.

Thirdly,

Thirdly, if any unregenerate man come unto *Christ*, he never gets into *Christ*, that is, never takes his *eternall rest and lodging in Jesus Christ only*, Heb. 4. 4. *Judas followed Christ for the Bagge*, he would have the *Bagge and Christ* too. The young man came unto *Christ* to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with *Christ* alone, nor with the *world* alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from *Christ*, they are contented; if they have salvation from hell by *Christ*, they are contented: but *Christ* himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. *That those that are saved; are saved with much difficulty: or it is a wonderfull hard thing to be saved.*

The gate is strait, and therefore a

L 4

man

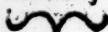
Few are saved, and that with difficulty.



3. Unregenerate men never take their rest in *Christ* only.

Doct. 2. Salvation difficult.

Few are
saved, and
that with
difficulty.



man must sweat and strive to enter; both the entrance is difficult, and the progresse of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will do thee good. It is not coming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to be saved, *1 Pet. 4. 18.* Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to *wrestling*, *Eph. 6. 12.* All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else he fals. Hence it is compared to *fighting*, *2 Tim. 4. 7.* a man must fight against

gainst the *Devil*, the *World*, *Himself*; who shoot poysoned bullets in the soul, where a man must kill or be killed. God hath not lined the way to *Christ* with velvet, nor strewed it with rushes. He will never feed a slothfull humour in man, who will be saved, if *Christ* and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes, and lazie desires, he would be of small reckoning amongst men, who would say, *lightly come, lightly go*. Indeed *Christs yoke is easie* in it self, and when a man is got into *Christ*, nothing is so sweet; but for a carnal dull heart, it is hard to draw in it; for,

There are four strait gates which every one must passe through before he can enter into heaven.

1. There is the strait gate of *Humiliation*: God saveth none, but first he humbleth them; now it is hard to passe through the gates and flames of hell; for a heart as stiffe as a stake, to bow; as hard as a stone, to bleed for the

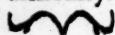
Few are saved, and that with difficulty.

Salvation compared to fighting

Four strait gates to be past through before we can enter into heaven.

1. The strait gate of humiliation.

Few are
saved, and
that with
difficulty.



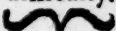
2. Of the
strait gate
of faith.

the least prick, not to mourn for one sinne, but all sins; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himself to be loaden with sinne, and prest to death for sin, so as never to love sinne more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick; but to have a heart rent *for* sinne, and *from* sinne, this is true humiliation, and this is hard.

2. The strait gate of *Faith*, Eph. 1. 19. It's an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled, to beleeve and say, *'Tis but beleeving*: but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devill* and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to see a Christ as a rock to stand upon, when we are overwhelmed with
for-

sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

Few are saved, and that with difficulty.



3. The strait gate of *Repentance*. It is an easie matter for a man to confesse himself to be a sinner, and to cry God forgivenesse untill next time: but to have a bitter sorrow, and so to turn from all sin, and to return to God, and all the waies of God, which is true repentance indeed; this is hard.

3. Of the strait gate of repentance.

4. The strait gate of *opposition of Devils, the World, and a mans own Self*, who knock a man down when he begins to look towards Christ and heaven.

4. Strait opposition

Hence learn, that every easie way to heaven is a false way, although ministers should preach it out of their Pulpits, and Angels should publish it out of heaven.

Use Of instruction.

Now

Few are
saved, and
that with
difficulty.

~~~~~  
Nine false  
waies to  
salvation  
discovered  
1. The  
broad way  
2. The  
way of ci-  
vill educa-  
tion.

3. The  
way of  
good  
wishes.

Now there are nine easie waies to heaven, (as men think) all which lead to hell.

1. The common broad way, wherein a whole parish may all go a breadth in it; tell these people they shall be damned; their answer is, then woe to many more besides me.

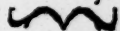
2. The way of *Civill education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Balaams way of good wishes*, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shewes as others doe, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the dead. And, *My son give me thine heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded creatures thus think to break through armies of *sinnes, Devils, temptations*, and to break open the very gates of Heaven with a few good wishes; they

they think to come to their journeys end without legs, because their hearts are good to God.

4. The way of *Formality*, whereby men rest in the *performance* of most or of all *externall duties* without inward life, *Mark 1.14*. Every man must have some *Religion*, some fig-leaves to hide their nakednesse. Now this Religion must be either true Religion, or the false one; if the true, he must either take up the power of it, but that he will not, because it is burdensome; or the *forme* of it, and this being easie, men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This form of Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed down with the forme of Religion, as the Devill is driven away (as they say)

Few are saved, and that with difficulty.



4. The way of formality.

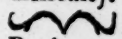
Few are  
saved, and  
that with  
difficulty.

The con-  
sciences of  
unregene-  
rate men  
are often  
silenced  
with a  
form of  
religion.

say) with holy water ; partly also be-  
cause the form of religion credits a  
man, partly because it is easie in it  
self ; it's of a light carriage, being but  
the shadow and picture of the sub-  
stance of religion ; as now, what an  
easie matter it is to come to Church ?  
They hear (at least outwardly) very  
attentively an hour and more, and  
then to turn to a proof, and to turn  
down a leaf, here's the form. But  
now to spend Saturday night, and all  
the whole Sabbath day morning, in  
trimming the Lamp, and in getting  
oyle in the heart to meet the Bride-  
groom the next day, and so meet him  
in the Word, and there to tremble at  
the voice of God, and suck the brest  
while it is open ; and when the word is  
done, to go aside privately, and there  
to chew upon the word, there to la-  
ment with tears all the vain thoughts  
in duties, deadnesse in *hearing*, this is  
hard, because this is the power of  
godlinesse, and this men will not take  
up : so for private *prayer*, what an easie  
matter is it for a man to say over a  
few

few prayers out of some *devout book* or to repeat some old prayer got by heart since a childe, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God and mans self before he praies, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there to wrestle with God, although it be an hour or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Fifthly, the way of *presumption*, whereby men having seen their sinnes, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

Few are saved, and that with difficulty.  
  
Book pray, er not the power of godlineffe.

5. The way of presum. ption.

Sixth-

Few are  
saved, and  
that with  
difficulty.

6. The way  
of sloth.

Sixthly, the way of *sloth*, whereby men lie still, and say, God must doe all; If the Lord would set up a Pulpit at the Ale-house door, it may be they would hear oftner. If God will alwaies thunder, they will alwaies pray; if strike them now and then with sicknesse, God shall be paid with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

7. The way  
of careles-  
nesse.

Seventhly, the way of *carelesnesse*, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get *now*, they feed themselves with a false hope they shall *hereafter*: they are content to be called Precisians, and fools, and crazie brains, but they want brokennesse of heart, and they will pray (it may be) for it, and passe by that difficulty; but to keep the wound alwaies open, this they will not doe, to be alwaies sighing for help; and never to  
give



give themselves rest till their hearts are humbled; that they will not; *these have a name to live, yet are dead.*

Eighthly, the way of *moderation* or honest discretion, *Rev. 3. 16.* which indeed is nothing but lukewarmnesse of the soul, and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so do any thing for a quiet life, and so sleep in a whole skin. The Lord saith, *He that will live godly, must suffer persecution:* No, not so, Lord. Surely (think they) if men were discreet and wise, it would prevent a great deal of trouble and opposition in good courses; this man will commend those that are most zealous, if they were but wise; if he meet with a black-mouth'd swearer, he will not reprove him, lest he be displeased with him; if he meet with an honest man, hee'l yeeld to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome, (what ever he thinks) to his house

Few are saved, and that with difficulty.

8. The Way of moderation.

M

and

Few are  
saved, and  
that with  
difficulty.

9. The way  
of self-  
love.

The end  
of the 5.  
Principle.

The sixth  
principle,  
Mans per-  
dition is of  
himself.

and table, because he would fain be at peace with all men.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means wherby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans self, and then to follow Christ fully.

I come now to the sixth generall Head proposed in order to be considered.

#### CHAP. VI.

*That the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, is from themselves.*

**W**Hy will you die? *Ezek. 33. 11.*  
The great cause why so many people die, and perish everlastingly, is because they *will*; every man that perisheth, is his own Butcher, or murderer, *Mat. 23. 27. Hos. 13. 9.* This is the point we purpose to prosecute at the present.  
The

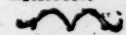
The question here will be, how men plot and perfect their own ruine.

By these four principall means, which are the four great rocks that most men are split upon; and great necessity lieth upon every man to know them; for when a powder-plot is discovered, the danger is almost past. I say, there are these four causes of mans eternall overthrow, which I shall handle largely, and make use of every particular reason when it is opened and finished.

First, by reason of that bloudy black *ignorance* of men, whereby thousands remain wofully ignorant of their spirituall estate, not knowing how the case stands between God and their souls; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

Secondly, by reason of mens *Carnall security*, putting the evill day farre from them, whereby they feel not their fearfull thralldome, and so never groan to come out of the

Mans perdition is of himself.



*Quest.*

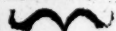
*Ans.*

How men plot their own ruin.

1. By Ignorance.

2. By carnall security.

Mans per-  
dition is of  
himself.



By carnall  
confi-  
dence.

By pre-  
sumption.

Ignorance  
the first  
generall  
Reason of  
mans ru-  
ine.

slavish bondage of Sinne and Satan.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

I will begin with the first Reason, and discover the first train, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorn estate wherein they lie, but think and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, and shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to coole your broth. Every Fat shall stand on his own bottome; Let me alone, I hope I have a soul to save, as well as you, and shall be as carefull of it as you shall or can be: You shall*

not

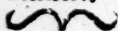
*not answer for my soul, I hope I shall do as well as the precisest of you all.* Hence likewise, if the Minister come home to them, they go home with hearts full of out-cries against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true! here's harsh doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never *seek, pray, strive,* or follow the means, whereby they may come out of it, and so perish in it, and never know it till they awake with the flames of hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate, but they never apply particularly that generall truth to themselves, saying, *I am the man,* I am *now* under Gods wrath, and may be snatched away by death *every hour,* and then I am undone and lost for ever.

Mans perdition is of himself.

Many men are so secure, they are not sensible of their sins, till they feel the flames of hell about their ears.



Mans per-  
dition is of  
himself.



1. Pro-  
phane.

2. Un-  
found.

The first  
sort.

*Reas. I.*  
Many men  
want the  
saving  
means of  
knowledg.

Now there are two sorts of people that are ignorant of this their misery.

First, the common sort of prophane, blockish, ignorant people.

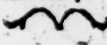
Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these four reasons.

First, sometimes because they want the saving means of knowledge. There's no faithfull Minister, no compassionate *Lot* to tell them of fire and brimstone from heaven for their crying sinnes; there's no *Noah* to forewarn them of a flood; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures, to shew them their

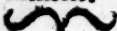
their rocks; they have either no Minister at all to teach them, either because the parish is too poor, or the Church-living too great to maintain a faithfull man, (the strongest Asses carrying the greatest burdens commonly.) O wofull Physicians! sometimes they be prophane, and cannot heal themselves; and sometimes they be ignorant, and know not what to preach, unlesse they should follow the steps of *M. Latimers Frier*; or at the best, they shoot off a few pot-guns against grosse sins; or if they do shew men their misery, they lick them whole again with some comfortable ill-applied sentences, (but I hope better things of you my brethren,) the mans Patron may happily storm else. Or else they say commonly, thou hast sinned, comfort thy self, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry *fire*, *fire*, in that sleepy estate of sinne and

Mans perdition is of himself.



Many perish for want of faithfull Ministers.

Mans per-  
dition is of  
himself.



Reas. 2.  
Wicked  
men never  
consider  
their mi-  
series.

Many men  
so taken  
with the  
cares of  
the world,  
they never  
think of  
death,  
God, nor  
themselves.

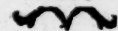
darknesse wherein they lie; therefore whole Towns, Parishes, generations of men are burnt up, and perish miserably, *Lam. 2. 14.*

Secondly, because they have no leasure to consider of their misery, when they have the means of revealing it unto them, as *Felix, Acts 24. 25.* Many a man hath many a bitter pill given him at a Sermon, but he hath no leasure to chew upon it. One man is taken up with suits in Law, and another almost eaten up with suretiship, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he saith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and Sabbath-dayes; The world thus calling them on one side, and lusts on another, and the Devil on the other side, they have no leasure to consider of *Death, Devill, God, nor themselves, Hell nor Heaven.* The Minister cries and knocks without, but there is such a noise and lumber of tumultuous lusts, and vain thoughts

thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt down presently.

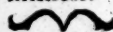
Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to beleeve all that such say; the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chirurghion; they think, to be troubled in minde as others are, is the very high roade to despair; and therefore if they do hear a tale, how one after hearing of a Sermon, grew distracted or drown'd or hang'd himself, it shall be an *item* and a warning to them, as long as they live for troubling their hearts about such matters. Men of guilty consciences (hence) flie from the face of God, as prisoners from the Judge, as debtors from the creditor. But if the Lord of Hosts can catch you, you must and shall

Mans perdition is of himself.



*Reas. 3.*  
Wicked men are afraid to know their miseries.

Mansper-  
dition is of  
himself.



*Reas.* 4.

Wicked  
men can-  
not see  
their mise-  
ry because  
they look  
on it in  
false glas-  
ses.

shall 'feel with horror of heart that which you fear a little now.

Fourthly, because if they be free from this foolish fear, they cannot see their misery, by reason that they look upon their estates through false glasses, and by vertue of many false principles in their mindes, they cheat themselves.

Which false Principles are these principally; I will but name them.

1.

First, they conceive, God that made them, will not be so cruell as to damn them.

2.

Secondly, because they feel no misery (but are very well,) therefore they fear none.

3.

Thirdly, because God blesteth them in their outward estates, in their corn, children, calling, friends, &c. would God blesse them so, if he did not love them?

4.

Fourthly, because they think sin to be no great evill; for all are finners, so this cannot mischieve them.

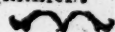
5.

Fifthly, because they think Gods mercy is above all his works, though  
fin



sin be vile, yet conceiving God to be all mercy, all hony, and no justice, they think they are well.

Mans perdition is of himself.



6.

Sixthly, because they think Christ died for all sinners, & they confesse themselves to be great ones.

7.

Seventhly, because they hope wel, and so think to have well.

8.

Eighthly, because they doe as most do, who never crying out of their finnes while they lived, and dying like lambs at last, they doubt not for their parts, but doing as such do, they shall die happily, as others have done.

9.

Ninthly, because their desires and hearts are good as they think.

10.

Tenthly, because they do as well as God will give them grace, and so God is in the fault only, if they perish.

These are the reasons and grounds upon which prophane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondly,

Mans per-  
dition is of  
himself.

The 2d.  
sort. Hol-  
low profes-  
sors de-  
ceive their  
own souls.

Secondly, hollow Professors cheat and cozen their own souls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, saplesse, hollow, unsound creatures. These men twist their own ruine with a finer threed, and can juggle better then the common sort, and cast mists before their own eyes, and so cheat their own souls. It's a Ministers first work to turn men from darknesse into this light, *Acts 26. 18.* and the Spirits first work to convince men of sin, *Joh. 16. 9.* and therefore it's peoples main work to know the worst at first of themselves.

How men  
come to  
be decei-  
ved about  
their spiri-  
tuall e-  
states.

1. Under-  
standing.
2. Consci-  
ence.
3. Will.

Now the cause of these mens mista-  
king is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding*.

Secondly, the false bastard-peace begot and nourished in the *Conscience*.

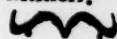
Thirdly, the flie and secret distempers of the *Will*.

First,

First, there are these seven drunken distempers in the understanding or mind of man, whereby he commeth to be most miserably deceived.

First, the understandings *Arrogancy*. You shall never see a man mean and vile in his own eyes, deceived, *Psal. 25. 9.* but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honour*, when in truth it was intended for poor *Mordecai*: For, pride having once over-spread the minde, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*; and therefore the proud *Pharisee*, when he came to reckon with himself, he takes his poor Counter, that is, *I am not as other men, nor as this Publican*, and sets it down for 1000 *l.* that is, he esteems of himself as a very rich man for it: so many a man because he hath some good thing in himself, as he is pitifull to the poor, he is a true man though a poor man, he

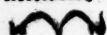
Mans perdition is of himself.



Seven distempers in the mind of man.  
1. Arrogancy.

Arrogant men are like the proud Pharisee, *I am not as other men.*

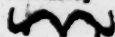
Mans per-  
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himself.



he was never given to Wine or Women: he magnifieth himself for this title, and so deceives and over-reckons himself. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest, and to be reputed so, not knowing what true grace means, Therefore *Bristow*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering seeming Jewels in a swines snout. A cab of Doves dung was sold in *Samaria's* time of famine at a great rate; a man living in such a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that looks through a red glasse, all things appear red; a man looking upon

upon himself through some fair spectacles, through some one good thing that he hath in himself, appears fair to him. It is said, *Luke 20. ult.* the *Pharisees devoured widows houses*. Might not this racking of rents make them question their estates? No, Why; They for pretence made *long prayers*: so, many men are drunk now and then, but they are sorry; they cannot but sinne, but their desires are good; they talk idly, but they live honestly; they do ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an over-weening conceit of it, and so they cozen their souls.

Mans perdition is of himself.

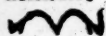


2. Obsti-  
nacy.

Secondly, the understandings *Obstinacy*: whereby the minde having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yet rotten professors, having grown long in a good conceit of themselves, will not beleeve that they have been fools all their



Mans per-  
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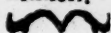


their life time, and therefore now must pull down, and lay the foundation again: and hence you shall have many say of a faithfull Minister, that doth convince and condemn them and their estate to be most wofull; What, shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditionall opinions and conceits, whereby hee cheats himself, till Christs blood doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldome or never be set straight again. Hence such kinde of people, though they would faine be taken for honest

When men  
grow aged  
with good  
opinion of  
themselves,  
they are  
hard to be  
reduced.

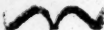
honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to be suspected, nay concluded to be stark naught, which the seller will needs put upon the Chapman without seeing or looking on them first? It's a strong argument we produce against the Papists religion to be suspected to be bad, because they obtrude their opinions on their followers, to be beleaved without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty* or form of piety are counterfeit wares, that cannot endure searching, because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that such kind of people, as I have much observed, are either notoriously ignorant

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Obstinate men conceit themselves in a good estate.

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himself.

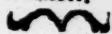


or have some time or other fallen into some horrible secret grievous finnes, as *whoredome, oppression*, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of *Gods truth*, which would finde them out, quarrelling both against it and the Ministers that preach it, *Rom. 2.8.* And therefore as it is with theeves when they have any stollen goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as wel as the best of them all*; the reason is, they are guilty, they are loath to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to go to heaven and be saved, if they have been in a wrong way all their life time.

An

An honest heart will cry after the best means, *Lord search me*, Joh. 3. 20. and open all the doors to the entertainment of the straitest, strictest truths.

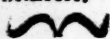
Mans perdition is of himself.



Thirdly, the understandings *Obscurity*, or *ignorance* of the infinite exactnesse, glorious purity, and absolute perfection of the Law of God? whence it cometh to passe that this burning lamp, or bright Sunne of Gods law, being set and obscured in their minds, rotten glow-worms of their own righteousness, doing some things according to the law of God, shines and glitters gloriously in their eyes, in the dark night time of dismal darknesse, by doing of which they think to *please God*, and their *estates are very good*. *I was alive*, saith *Paul*, *Rom. 7. 9. without the law*; and he gives the reason of it, because sinne did but sleep in him like a cut-throat in an house, where all is quiet. Before the law came, he saw not that deadly secret core of corruption, and that litter of rebellion that was lurking in his heart, and therefore thought highly of himself for his *own righteousness*.

3. Obscurity.

Mans per-  
dition is of  
himself.



Gods law  
a fit glasse  
for mento  
see their  
own mise-  
ry in.

4. Securi-  
ty of mans  
understan-  
ding a  
hinde-  
rance that  
men never  
see them-  
selves.

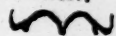
nesse. The Gospell is a glasse to shew men *the face of God in Christ*, 2 Cor. 2. *ult.* The law is that glasse that sheweth a man *his own face*, and what he himself is. Now if this glasse be taken away, and not set before a deformed heart, how can a man but think himself faire? And this is the reason why civill men, formalists, almost every one, think better of themselves then indeed they are, because they reckon without their host, that is, they judge of the number, nature, and greatnesse of their sinnes, by their own books, by their own reason, they look not *Gods debt-book*, *Gods exact lawes* over, and compare themselves therewith; if they did, it would amaze the stoutest heart, & pluck down mens plumes, and make them say, *Is there any mercy so great as to passe by such sins, and to put up such wrongs, and to forgive such sins and debts, one of which alone may undo me, much more so many?*

Fourthly, the understandings *Secur-ity* or *sleepinesse*, whereby men never reflect upon their own actions, nor compare them with the rule; although they



they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair glasse before them, but never beholding themselves in the glasse, they never see their spots. This is the woe of most *unregenerate men*; they want a reflecting power and light to judge of themselves by, *Jer. 8. 6.* You shall have them think on a Sermon, Here's for such a one, and such an one is touched here; when it may be the same Sermon principally speaks of them; but they never say, *This concerneth me, I was found out through the goodnesse of the Lord to day, and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shall finde out many lame Christians, that will yeeld to all the truths delivered in a Sermon, and commend it too, but go away and shake off all truths that serve to convince them. And hence many men when they examine themselves in generall, whether they have grace or no, whether they love *Christ* or no, they think yes, that they do with all their hearts;

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Men are apt to shake off those truths that serve to convince them.

Mans per-  
dition is of  
himself.



yet they neither have this grace or any other, whatever they think, because they want *a reflecting light to judge of generals by their own particular courses.* For tell these men, that he that loves another truly, will oftenthink of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: now aske them if they *love Christ* thus; If they have any *reflecting light*, they will see where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they doe not only *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others haply lament his estate, that see afarre off, but cannot help him, *Isai. 42. 25.* A man that is to be hang'd the next day, may dream over-night he shall be a King; why? because he is asleep, he *reflects not on himself.* Thou maist go to the Devill, and be damned, and

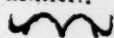
*Isa. 42. 25.*  
Therefore  
he hath  
powred  
upon him  
the fury of  
his an-  
ger, &c.

and yet ever think and dream, *that all is well with thee.* Thou hast no reflecting light to judge of thy self. Pray therefore that the Lord would turn your eyes inward, and do not let the Devill and delusion shut you out of your own house, from seeing what Count is kept there every day.

Fifthly, the understandings *Impiety*, whereby it lessens and vilifies the glorious *grace of God* in another: whence it comes to passe, that this deluded soul seeing none much better then himself, concludes, If any be saved, I shall no doubt be one, *Isa. 26. 10, 11.* Men will not behold the Majesty of *God* in the lives of his *people*; many a man being too light, yet desirous to go and passe for currant, weighs himself with the *best people*, and thinks, what have they that I have not? what doe they that I do not? And if he see they go beyond him, then he turns his own balance with his finger, and makes them too light, that so *he himself* may passe for weight.

And this vilifying of them and their grace, judging them to be of no other

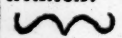
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5. Impiety of the understanding lessening the grace of God.

Wicked men vilifie Gods people.

Mansper-  
dition is of  
himself.



1. By rai-  
sing false  
reports up-  
on Gods  
people.

2. By com-  
paring  
Gods peo-  
ple with  
themselvs.

metall then other men, appears in three particulars.

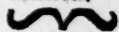
First, they raise up false reports of Gods people, and nourish a kennel of evill suspicions of them: if they know any sin committed by them, they will conclude, *They be all such*: if they see no offensive sin in any of them, they are then reputed a *pack of Hypocrites*: if they are not so uncharitable (having no grounds) they prophesie they will *hereafter* be as bad as others, though they carry a fair flourish now.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling only by their outside, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking candles. They stand afarre off from seeing the inside of a childe of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but mean-ly

ly of them, because the out-side of a Christian is the worst part of him, and his glory shines chiefly within.

Thirdly, if they see Gods people do excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are*: and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (*star*, or) sincere Christian differs from another in glory: I speak of those men only, that never were fixt in so high a Sphere as true honesty dwels, yet falsly father this bad conclusion, that they are upright for their measure,

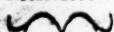
Mans perdition is of himself.



3. They think themselves as upright, though not so perfect, as they.



Mansper-  
dition is of  
himself.



6. Idolatry.

Men fancy  
common  
grace to be  
true grace

I.

sure, that they have not the like measure of grace received as others have.

Sixthly, the understandings *Idolatry*; whereby the minde sets up, and bows down to a false image of grace; that is, the mind being ignorant of the height and excellency of true grace, takes a false scantling of it, and so imagines and fancies within it self, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it self miserably, *Rom. 10. 3.* And the mind comes to set up her Image thus.

First, the minde is haunted and pursued with troublesome fears of hell, *Conscience* tels him he hath sinned, and the *Law* tels him he shall die, and *Death* appears and tels him he must shortly meet with him; and if he be taken away in his finnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soul from these miseries; he

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he hopeth it shall not prove so evill with him, but fears it will.

Mans perdition is of himself.

Secondly, hereupon he desireth peace and ease, and some assurance of freedom from these evils. For it is an hell above ground ever to be on the rack of tormenting fears.

2.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too :) Hereupon he desires to hear such Sermons, and read such books as may best satisfie him concerning the least measure of grace ; for, sinne onely troubling him, grace onely can comfort him soundly : And so, *Grace*, which is meat and drink to an holy heart, is but *Phyick* to this kind of men, to ease them of their fears and troubles.

3.

Hereupon being ignorant of the height of *true grace*, he fancieth to himself such a measure of common *grace* to be true *grace*. As, if he feels him-

4.

Mans per-  
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himself.



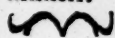
himself ignorant of that which troubles him : so much knowledge will I then get, saith he. If some foul sins in his practise trouble him, these he will cast away, and so reforms : If omission of good duties molest him, he will hear better, and buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth ; and now he is quieted.

5.

When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too ; so that if he dieth, he thinks he shall do well ; if he liveth, he thinks and hopes he shall grow better ; and when he is come to his own pitch, he here sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him ; his own legs could never carry him thither, all his grace comming by his own working, not by God Almightyes power. Let a man have

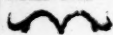
have false weights, he is cheated grievously with light gold; why? because his weights are too light: so these men have too light weights to judge of the weight of true grace; therefore light, clipt crackt peeces cheat them. Hence you shall have those men, commend pithlesse saplesse men, for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondered at them; who maintain that a man may fall away from true grace: the reason lieth here: They set up to themselves such a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmino* saith, That which is true grace, *veritate essentia* onely, may be lost; not that grace which is true, *veritate firmae soliditatis*: which latter being rightly understood, may be called *speciall grace*, as the other *common grace*. Hence also you shall have many Professors hearing a hundred Sermons never moved to grow better. Hence likewise you shall see our common

Mans perdition is of himself.



*Bellarmino.*

Mans per-  
dition is of  
himself.



True grace  
is clouded  
from the  
eyes of all  
but them  
that have  
it.

7. Error a  
cause of  
mans ruin

mon Preachers comfort every one almost, that they see troubled in mind, because they think presently, they have true grace: Now they begin to be sorrowful for their sins. 'Tis just according to their own *light weights*.

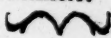
For the Lords sake take heed of this deceit. True *grace* (I tell you) it's a rare pearl, a glorious Sun clouded from the eyes of all but them that have it, *Rev. 2. 17.* a strange, admirable, almighty work of God upon the soul, which no created power can produce; as far different in the least measure of it, from the highest degree of common grace, as a Devill is from an Angell; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol-honesty*, true *grace* never aims at a pitch, it aspires only to perfection, *Phil. 3. 12. 13.* And therefore *Chrysostome* calls *S. Paul, insatiabilis Dei cultor*, a greedy insatiable worshipper of the Lord Almighty.

Seventhly, the understandings *Error is another cause of mans ruine.* And that



that is seen principally in these five things, these five errors or false conceits.

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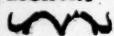


I.

First, in judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they do repent, hope they shall be saved. For sinne is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov. 23. 31, 32. then the time cometh when this poyson works, making the heart swell with grief; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with grief in the bitterness of his soul, O that I, beast that I am, had never committed it! Lord, mercy, mercy! Prov. 5. 3, 4, 11, 12. Nay it may be, they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, Isa. 58. 3. and hereupon when they hear, that all that sin shall die, they grant this is true indeed, except a man repent, and so they think*

Sinne is like sweet poyson, pleasant in the drinking, but bitter in the working.

Mans per-  
dition is of  
himself.



think *they have done already*. This is true ; *At what time soever a sinner repents, the Lord will blot out his iniquities* : But this repentance is not when a man is troubled somewhat in minde for sin, but when he commeth to mourn for sin as his greatest evill, as if he should see all his goods and estate on a light fire before him ; And that not for some sins but all sins, little and great ; and that not for a time ; for a fit and away, ( a land-flood of sorrow ) but alwaies like a spring never dry, but ever running all a mans life-time.

2.

Secondly, in judging the striving of conscience against sinne, to be the striving of the flesh against the spirit ; and hence come these speeches from carnal black mouthes ; *The spirit is willing, but the flesh is weak*. And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the children of God themselves. As sometime I once spake with a man, that did verily think that *Pilat* was an honest man, because he was so unwilling to crucifie


crucifie Christ; which unwillingnesse did arise only from the restraint of conscience against the fact. So, many men judge honestly, yet simply upon such a ground of themselves: they say they strive against their sins, but *Lord be mercifull unto them*, they say, *the flesh is fraile*. And hence *Arminius* gives a divers interpretation of the 7. chap. to the *Romans*, from ordinary Divines; concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers gracelesse persons (as he saith himself) having fallen, and falling commonly into sins against conscience, to bring that chapter in their own defence and comfort, because they did that which they allowed not, *ver. 15.* and so it was not they, but *sin* that dwelled in them.

And so, many among us know they should be better, and strive that they may grow better; but through the power of sinne cannot; conscience tels them they must not sinne, their hearts and lusts say they must sinne; and here forsooth is flesh and spirit: Oh no,  
O here

Mans perdition is of himself.

*Arminius.*

Mans per-  
dition is of  
himself.

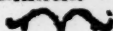
  
The striving of  
conscience  
and lust,  
every re-  
probate  
may have.

here is conscience and lust only by the ears together ; which striving, *Herod, Balaam, Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart : as, it's no wonder if a horse run away when he is loose ; but when his bit and his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued. Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sinnes, though little sins ; for thy sins may be, and it is most certain, are more powerfull in thee, then in others that have not the like struglings, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *spirit* against the *flesh*, is against sin, *because it is sin* ; as a man hates a Toad, though he be never poysoned by it : But the striving of thy conscience against sin, is only against sin, because it is a *troubling, or a damning sin*.  
The

The striving of the spirit against the flesh, is from a deadly hatred of sin, *Rom.* 7. 15. But thy striving of conscience against sin is only from a fear of the danger of sin. For *Balaam* had a minde to curse the Israelites, for his monies sake; but if he might have had an house full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

Thirdly, in judging of the sincerity of the heart, by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God, for I am not given to whoring, drinking, oppression, swearing; Nor hypocrite, for I hate these shewes, I cannot endure to appear better without then I am within; Therefore *I am upright.* Why? Oh, because my heart is good; my affections and desires within, are better then my life without; and what ever others judge of me, I know mine own heart, and the heart is all that

Mans perdition is of himself.



3.



Mans per-  
dition is of  
himself.

He that  
trusteth in  
his own  
heart, is a  
fool, &c.

God desires. And thus they fool themselves, *Prov. 28. 26.* This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good and safety; hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of this bread!* But the love of Christ makes a man desire Christ and his honour for *himself*, and all other things for *Christ*. It is true, the desires of Sonnes in Christ by faith, are accepted ever; but the desires of servants, men that work only for their wages out of Christ, are not.

Fourthly, in judging of Gods love to them, by aiming sometimes at the glory

glory of God. Is this possible that a man should aim at Gods glory, and yet perish? Yes, and ordinarily too: A man may be liberall to the poor, maintain the Ministry, be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall *course* his utmost and last end. A subtle Apprentice may do all his masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, as observant as he seems to be: So a subtle heart (yet a villainous heart) may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometimes that

Mans perdition is of himself.

2 Kings  
10. 18.

Mans per-  
dition is of  
himself.



Gods' ho-  
nor should  
be sought  
as the  
chiefest  
good.

he could pray so well, know so much, and do as others do, and yet his last end is for himself: But *how can you beleeve, if you seek not that glory that comes from God, saith Christ?* There's many seek the honour of Christ, but do you seek his honour *only*? Is it your last end, where you rest and seek no more but *that*? If thou wouldest know whether thou makest Christs glory thy last end, observe this rule:

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the losse of Gods honour; it is an evident sign thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sin troubled *Paul* more than all the plagues and miseries of the world. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh,

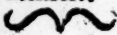
sigh, not a groan to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name or honour as thy greatest good.

Fifthly, in judging the power of sin to be but *infirmity*: For if any thing trouble an unregenerate man, and makes him call his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sinne only can justly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the best are compassed about withall, he cannot but lie down securely, and think himself well. And if this error be settled in one that lives in no one known sinne, it is very difficult to remove: For let the Minister cast the sparks of hell in their faces, and denounce the terrour of God against them, they are never stirred: Why? because they think, *Here's for you that*  
 O 4 *live*

Mans per-  
dition is of  
himself.

5.

Mansper-  
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himself.



*live in sinne*, but as for themselves, although they have finnes, yet they strive against them, and so cannot leave them; for, *we must have sinne as long as we live here*, they say. Now mark it, there's no surer sign of a man under the bloody reign and dominion of his lusts and finnes, than this, that is, to give way to sinne (though never so little and common) nor to be greatly troubled for sinne (for they may be a little troubled) because they cannot overcome sinne. I deny not, but the *best* do sinne daily; yet this is the disposition of *Paul*, and every childe of God, he mourneth not the lesse, but the more for sinne, though he cannot quite subdue them, cast them out, and overcome them. As a prisoner mourns the more, that he is bound with such fetters he cannot break; so doth every one truly sensible of his wofull captivity by sinne. This is the great difference between a *raging sinne* a man will part withall; and a sin of infirmity a man cannot part withall; a sinne of infirmity is such a sin as a man would

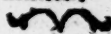


would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man haply by verue of his lashing conscience, would somerimes part withall, but cannot, and hence mourns the lesse for it, and gives way unto it. Now for the Lords sake, take heed of this deceit; for I tell you, those finnes you cannot part withall, if you groan not day and night under them (saying, O Lord help me, for I am weary of my self, and my life) will certainly undoe you. You say, you cannot but *speak idly*, and *think vainly*, and *doe ill*, as all do sometimes; I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devill, untill the judgement of the *great day*.

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Campe tremble when Scouts are asleep, or give false

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Mans per-  
dition is of  
himself.



How false  
peace is  
bred in  
the soul.

false report, when the enemies are near them? Most men think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it.

Now this false peace is begot in the heart by these four means :

1. By *Satan*.
2. By *false Teachers*.
3. By a *false Spirit*.
4. By a *false application of true Promises*.

I.  
By *Satan*.

I. By *Satan*, whose kingdome shall fall if it should be divided, and be alwaies in a combustion : hence he labour-eth for peace, *Luk. 11. 24. When the strong man keepeth the palace, his goods are in peace*; that is, when *Satan* armed with abundance of shifts and carnal reasonings, possesseth mens souls, they are at peace.

Now look as masters give their servants peace, even so the Devill :

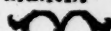
1. By removing all things that may trouble them : And,

2. By giving unto them all things that

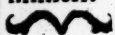
that may quiet and comfort them, as meat, drink, rest, lodging, &c. so doth Satan deal with his slaves and servants.

First, by removing those sins which trouble the conscience: for a man may live in a sin, and yet never be troubled for that sin; for sin against the light of conscience, only troubles the conscience: As children that are tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandements from his youth; *but went away sorrowfull*, because that dust, *that sinne* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devill, when he can make a man live, and wallow, and delight in his sins, and so serve him; and yet will not suffer him to live in any sinne against conscience, whereby he should

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himself.



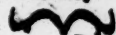
should be troubled, and so seek to come out of this wofull estate, *he is sure this man is his own*; and now a poor deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Matth. 9. 13. I came not to call the righteous but sinners to repentance*, that is, such an one as in his own opinion is fish-whole; every sinne being a childe of Gods sicknesse he is never without some kinde of sorrow: but some finnes only being a naturall mans sicknesse, they being removed, he recovers out of his former sorrow, and growes well again, and thinks himself sound: but the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lords sake look to this subtilty; many think themselves in a good estate, because they know not the particular sin they live in; where-

as

as Satan may have stronger possession of such as are bound with his invisable fetters and chains, when those that have their pinching bolts on them, may sooner escape.

Secondly, by giving the soul Liberty to recreate it self in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants, when they are put alwaies to work, and never can go abroad, are weary both of work and master: that master pleaseth them, that giveth them most liberty. To be pent up all the day long in doing Gods work, *watching, praying, fighting* against every sinne, this is a burthen, this is too strict; and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their sinfull courses; and this liberty begets peace, and this peace makes them think well of themselves, 2 Pet. 2. 19. There's many rotten Professors in these daies, that indeed will not open their mouthes against the sincere-hearted

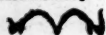
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2. By Liberty in sin.



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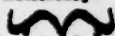
hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needlesse controversies, To what end, or in what manner do I use these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawfull liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devil gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best, Let a master give liberty, yet his servant is not pleased, unlesse he hath meat and drink, and food: so there's no wicked man under heaven, but as he takes too much liberty in the use of lawfull things; so he feedeth his heart with some unlawfulfull

Unlawfull  
secret lust  
to be avoided.

lawfull secret lust, though all the time he live in it, it may be, it is unknown to him. *Luk. 16.* *Dives* had his dish, his *good things*, and so sang himself asleep, and bade his soul *take his ease and rest*: yea, observe this diet is poisoned in it self, but ever commended to the soul as wholesome, good, and lawfull. They christen sin with a new name, as Popes are at their election; if he be bad, they call him sometimes *Pius*; if a coward, *Leo*, &c. So *covetousnesse* is good husbandry; *Company-keeping*, good neighbourhood; *lying* to save their credit from cracking, but a handsome excuse: and hence the soul goes peaceably on, and beleeveth he is in a good estate.

Mans perdition is of himself.



Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sinne; hence they are hardly perswaded that they live in sin, because they cease sometimes from the act of sinne; as no man doth alwaies swear, nor is he alwaies drunk, nor alwaies angry. They think only their fals in these or the like finnes, are slips and

4.

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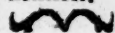
and fals which the best men may have sometimes, and yet be a dear childe of God. Oh! Satan will not alwaies set men at his work: for if men should alwaies have their cups in their hands, and their queans in their arms; if a covetous man should alwaies root in the earth, and never pray, never have good thoughts, never keep any sabbath; if a man should alwaies speake *idly*, and never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterward; as *Mat. 12.43. When the unclean spirit is gone out of a man, it returns worse.* Sampson's strength always remained, and so doth sins strength in a naturall man, but it never appears until temptation come.

5. Fair  
promises  
of heaven.

Fifthly, by giving the soule fair promises of heaven and eternall life, and fastning them upon the heart. Most men are confident, their *estate is good*; and though God kils them, yet will they trust in him, and cannot be beaten from

from this. Why? oh! Satan bewitcheth them: For as he told *Eva* by the Serpent, *he should not die*; so doth he insinuate his persuasions to the soul, though it live in sin, he shall not die, but do well enough, as the precisest. Satan gives thus *good words*, but *wofull wages*, the eternall flashes of hell.

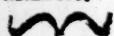
Mans perdition is of himself.



II. *By false Teachers*, who partly by their loose examples, partly by their flattering doctrines in publique, and their large charity in private, dawbing up every one, (especially he that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly passport; and so they go out of the world, and die like lambs, being wofully cheated, *Mat. 24. 11.* Look abroad in the world, and see what is the reason so many feed their hearts

II.  
False teachers flatter men in their sins, applying comforts to them that should be wounded.

Mans per-  
dition is of  
himself.



with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them: The reason is; such and such a Minister will goe to the Ale-house, and he never prayes in his family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400. false Prophets. Whilest the Minister is of a loose life himself, he will wink at others and their faults, lest in reproving them he should condemn himself, and others should say unto him, *Physitian heal thy self*. Theeves of the same company will not steal from one another, lest they trouble thereby themselves. And hence they give others false Cards to sail by, false Rules to live by: their unconscionable large charity is like a gulfe that swalloweth ships (souls I mean) tossed with tempests and not comforted, *Isa. 54. 7. 8.* And hence, all being fish that cometh to their net, all men think so of themselves.

III.

III. *A false spirit.* This is a third cause



cause that begets a false peace. As there is a true *Spirit* that witnesseth to our spirits that we are the Sons of God, *Rom. 8. 16.* So there is a false spirit, just like the true one, witnessing that they are the sonnes of God. *1 John 4. 1.* We are bid to try the spirits: Now if these spirits were not like Gods true Spirit, what need trial? As, what need one try whether dirt be gold, which are so unlike to each other? And this spirit I take to be set down, *Mat. 24. 23.* Now look as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

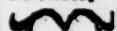
First, the Spirit of God humbles the soul: so before men have the witness of the *false spirit*, they are mightily cast down and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal. 66. 3.*

Secondly, the Spirit of God in the Gospell reveals Jesus Christ and his willingnesse to save; so the *false spirit* discovereth Christs excellency, and willingnesse to receive him, if he will

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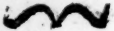


There is a false spirit that speaks peace, when there is warre.

1. Comparison between true and false spirits.

2. The Spirit of God reveals Christ willing to save.

Mans per-  
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himself.



but come in. It fareth with this soul, as with Surveyors of lands, that take an exact compasse of other mens grounds, of which they shall never enjoy a foot. So did *Balaam*, Num. 24. 5, 6. this false spirit sheweth them the glory of heaven and Gods people.

3.

Thirdly, hereupon the soul cometh to be affected, and to taste the goodnesse and sweetnesse of Jesus Christ, as those did, *Heb. 6.* and the soul breaks out into a passionate admiration: Oh! that ever there should be any hope for such a vile wretch as I am, and have been! And so joyes exceedingly, like a man half way wrapt up into heaven.

4.

Fourthly, hereupon the soul being comforted after it was wounded, now calleth God, *my God*; and Christ, *my sweet Saviour*; and now it doubts not but it shall be saved; why? because I have received much comfort, after much sorrow and doubting, *Hos. 8. 2, 3.* and yet remains a deluded miserable creature still. But here mark the difference between the witnesse of each spirit,

spirit. The *false spirit* makes a man beleeve he is in the state of grace, and shall be saved, because he hath *tasted* of Christ, and so hath been comforted, and that abundantly: but the *true spirit* perswades a man his estate is good and safe, because he hath not only *tasted*, but *bought* this Christ; as the wise Merchant in the Gospel, that rejoyced he had found *the Pearle*, but yet staies not here, but sels away all, and *buyes* the Pearl. Like two Chapmen that come to buy Wine, the one tastes it, and goeth away in a drunken fit, and so concludes it is his: So a man doth, that hath the false spirit: but the true spirited man doth not only taste but buyes the Wine, although he doe not drink it all down when he cometh to taste it; yet he having been incited by tasting to buy it, *now* he calls it his own: So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God,

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The false spirit perswades a man to be in a good estate, when he is not.

Mansper-  
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himself.

~  
The true  
spirit,  
when it  
hath tast-  
ed of God,  
desires  
more of  
God.

IV.  
The Jewes  
thought  
themselves  
happy, be-  
cause they  
had Abra-  
ham to  
their fa-  
ther.

for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soule taste the love of the Lord, stirreth up the soul to do and work mightily for the Lord. Now the soul cryeth out; *What shall I do for Christ, that hath done wonders for me?* If every hair on my head were a tongue to speak of his goodnesse, it were too little. *Neh. 8. 10. The joy of the Lord is our strength. Psal. 51. 12. Uphold me with thy free spirit;* or as the *Chaldean Paraphrase* hath it, thy *Kingly spirit*; the Spirit of Adoption in Gods childe is no underling, suffering men to lie down, and cry, My desires are good, but flesh is frail; No, it is a Kingly spirit, that reigns where it liveth.

IV. *False applying of true Promises,* is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as he thinks) for his estate; now he thinks all

all safe. This did the *Jewes*; they said, *We have Abraham to our Father*; and so reputed themselves safe, God having made them promise, *I will be a God of thee and of thy seed*. But here is a difference between a childe of Gods application of them, and a wicked mans; The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the childe that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

By these four means is begot a bastard false peace.

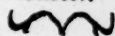
Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will only name three.

First, when the *Will* is resolved to go on in a sinfull course, and then sets

Mans perdition is of himself.



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vers,

III.  
The third cause of mans being deceived.

I.



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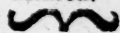
the understanding awork to defend it. Whence it fareth with the soul, as with a man that cometh to search for stolen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is : So a man having tasted the sweetnesse of a sinfull course ( which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself, as many doe, except *there* where his darling lust lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stoln gods, and so never finds out himself, *Joh. 3. 20.* A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping : so a man having a mind to sleep in some particular sinfull course at his ease, will search himself, and let some light come into his minde.

And hence many prophane persons that know much, ( their opinions are

are orthodox, their discourse favoury) yet do they know little of themselves, and of those finnes and lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here: Hence many men that live in those finnes of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all books, go to all those Ministers they suppose, that hold it lawfull, and so pick up and gather reasons to defend the lawfulness of the sinne, and so because they would not have it to be a sinne, finde out reasons, whereby they think it no sin; but the bottome is this, their *will* hath got the bribe, and now the understanding plaies the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

Secondly, when the *Will* sets the understanding a work to extenuate and lessen sinne: for many when they see their

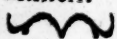
Mans perdition is of himself.



When men have tasted the sweetness of sin, they are like bribed Lawyers, ready to plead for it.

2.  
Wicked men will lessen and excuse their sins, &c.

Mansper-  
dition is of  
himself.



their sins, yet make it small by looking at the false end of their Optick-glasse; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *who can say, my heart is clean*? What is the reason that a childe of God hath little peace, many times, after commission of small finnes? Oh! it is because they see the horrible nature of the least sin; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts: yet a carnall heart is never troubled for great finnes, because they make a light matter of them.

3.  
When  
men are  
wilfully  
ignorant,  
they never  
fear their  
estate.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battell. Hence men never fear their estates, because they know not Gods wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse

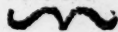
hisse and sting: So sinne, when it is brought near Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! oh, I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their wofull, miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

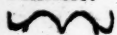
Now followeth the second reason of mens ruine. By reason of mans *carnall security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa. 29. 9, 10.* Now this is the estate of many a foule; he doth know his misery,

Mans perdition is of himself.



The second reason why men ruine themselves, is carnall security.

Mansper-  
dition is of  
himself.



Reasons  
of securi-  
ty.

*Reas. 1.*  
Why men  
ruin them-  
selves.

Nah. 1. 2.

So long  
as Gods  
wrath lies  
upon men,  
they give  
good  
words, but  
when it is  
removed,  
they har-  
den their  
hearts as  
*Pharaoh*.

fery, but by reason of the sleepy, secure, senselesse spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Now the reasons of this security are these:

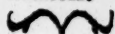
Because God powres not out the full measure of his wrath upon men, because he kindles not the pile of wrath that lies upon men, it's reserved and concealed, *not revealed from heaven*; and so long, let God frown, Ministers threaten, and smaller judgements drop, yet they will never seek shelter in Jesus Christ, but sleep in their sinnes, untill God rain down floods of horror, bloud, fire, untill Gods arrowes stick in mens hearts, they will never seek out of themselves unto Jesus Christ, *Eccles. 8. 11.* So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his Scabbard, men have such stout hearts that they will never yeeld;



yeeld; God must wound, and cut deep, and stab, and thrust to the very heart, else men will never yeeld, never awaken, till Gods fists be about mens ears, and he is dragging them to the stake; men will never awake and cry for a pardon and deliverance of their wofull estate.

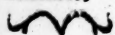
Secondly, because if they doe in part feel, and so fear Gods wrath, they put away the evill day far from them, they hope they shall do better hereafter, and repent some other time, and therefore they say, Soul, eat, drink, follow thy sports, cups, queans, thou hast a treasure of time which shall not be spent in many years, *Isai. 22. 12, 13.* that look as it is with the Wax, let it be of never so pliable a disposition, and the fire never so hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard: so it is here. Let a man or woman have never so gentle or pliable a nature, and let Gods wrath be never so hot and dreadfull in their judgements, yet

Mans perdition is of himself.



*Reas. 2.*  
Why men ruin themselves.

Mans per-  
dition is of  
himself.



yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-bed; and then, oh the promises that they plie God with! Try me Lord, and restore me once more to my health and life again, and thou shalt see how thankfull I will be! Because that now they apprehend wrath and misery neer unto them, *Heb.*

3. 13.

*Reas. 3.*  
Why men  
ruin them-  
selves.

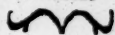
Thirdly, because they thinke they can bear Gods wrath, though they do conceive it near at hand, even at the very doors; men think not that Hell is so hot, nor the Devill so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets

pre-

present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear Gods wrath, *Nahum* 1. 9. And hence we shall have many men desperately conclude, They will have their swing in sinne, and if they perish, they hope they shall be able to bear it, *it is but a damning* they think, and hence they go on securely. O poor wretches! the Devill scares and fears all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so terrible a place.

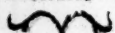
Fourthly, because they know no better an estate. Hence though they feel their wofull and miserable condition, yet they desire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they finde in this miserable Inne, untill they come to Hell: for such a man pursued by outward miseries, or inward troubles, there staies.

Mans perdition is of himself.



*Reas. 4.*  
Why men ruin themselves.

Mans per-  
dition is of  
himself.



staves, O miserable man that makes shift till he come to hell! They may hear of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *Joh. 4. 14.*

Take a Princes childe, and bring it up in a base house and place, it never aspires after a Kingdome or Crown: so men hatcht in this world, knowing no better an estate, never cast about them to get a better inheritance than that they scramble for here. Wives mourn for the long absence of their beloved husbands, because they know them and their worth. God may absent himself from men, weeks, months, years, but men shed not one tear for it, because they never tasted the *sweetnesse* of his *presence*. It is strange to see men take more content in their cups and cards, pots and pipes, dogs and hawks, then in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which ordinances are burdens and prison unto them. What is the reason of it? Is there no more

Wicked  
men take  
more pleasure  
in  
lusts then  
in the fel-  
lowship of  
God and  
Christ.

*sweetnesse*

sweetnesse in the presence of Gods smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetnesse, satisfying goodnesse of a God. Some sea-fish (they say) if once they come into fresh-water, will never return again, because they now taste a difference between those brackish and sweet waters: so is it here, if men did but once taste the happinesse of Gods people, they would not for a thousand worlds be one half hour in their wild loose sea again.

Fifthly, because if they do know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denials when they seek unto him, do so farre discourage them, that they sleep still securely in that estate. A slothfull heart bewitched with present ease, and pleasures and delights, considering many a tear, many a prayer must it make, many a night must it break its sleep, many a weary step must it take towards heaven and Christ, if ever it come there, growes discouraged and deaded, and

Mans perdition is of himself.



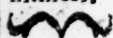
Reas. 5.  
Why men ruin themselves.

Q

hard-



Mans per-  
dition is of  
himself.

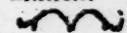


hard-hearted in a sleepey estate, and had rather have *a bird in the hand, than two in the bush*, Pro. 1. 34. Jer. 48. 11. The Israelites wished that they were at their onions and garlick again in Egypt. Was there no Canaan? Yes, but they wished thus, because *there were wals built up to heaven, and Giants sons of Anak in the land*, difficulties to overcome. O slothfull hearts! Secondly, because God sometimes put them to straits, and denyed them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwaies on his knees, they would run away: so, many a man meets with sorrow enough in his sinfull dropfie, drunken estate, he hears of heaven, and a better estate, yet why goes he to his lusts and flesh-pots again? Oh, because there are so many difficulties, and blocks, and hinderances in his way, and because they pray and find not ease, therefore they eat, drink, laugh, sport, and sleep in their miserable estate still, Mat. 7. 14. therefore men walk in the *broad way*, because

because the other way to life is strait and narrow, it is a plague, a burden, a prison to be so strict; men had rather sit almost an hour in the stocks, then be an hour at prayer; men had rather be damned at last, then sweat it out and run through the race to receive a crown: and hence men remain secure.

Sixthly, because of the strange, strong power of sin, which bears that sway over mens souls, that they must serve it, as prisoners stoop to their Jailor, as Souldiers that have taken their pay, *their pleasure of sin*, must follow it as their Captain, though they go marching on to eternall ruine; nay, though dooms-day should be to morrow, yet they must and will serve their lusts. As the *Sodomites*, when they were smitten with blindenesse, which tormented their eyes, as though they had been pricked with thorns (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

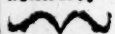
Mans perdition is of himself.



*Reas. 6.*  
Why men ruin themselves,

*Rom. I.*  
ult.

Mans per-  
dition is of  
himself.



*Reas. 7.*  
Why men  
ruin them-  
selves

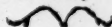
Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never finde mercy when all is done; hence they grow desperately sinfull; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscous of their villany, made a curious banquet, and at the end of it every man drank up his glasse of poyson, and killed himself: so men feeling such horrible hard hearts, and being privie to such notorious sins, they cast away lives, and heaven, and soule for lost, and so perish wofully, because they lived desperately, and so securely.

*Reas. 7.*  
Why men  
ruin them-  
selves.

Eighthly, because men nourish a blinde, false, flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate, & God may love them*; hence they lie down securely, and rest in their flattering hope. Hence observe, those people that seldome come to a  
con-

conclusion to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will be mercifull unto them; if not, they cannot help it:* like the man that had on his Target the picture of God and the Devill: under the first he writ, *Si tu non vis, if thou wilt not*; under the other he writ, *Ipsē rogat, here's one will.*

Mans perdition is of himself.



Ninthly, because men dring not their hearts under the Hammer of Gods Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festered consciences. Men put themselves above the Word, and their hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure fots all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-

*Reas. 9.*  
Why men ruin themselves.

Mans per-  
dition is of  
himself.

*Re. 10.*

Why men  
ruin them-  
selves.

*Use.*

trodden, that their hearts, like foot-  
paths, grow hard by the Word.

Tenthly, because men consider not of  
Gods wrath daily, nor the horrible na-  
ture of sin; men chew not these pills:  
hence they never come to be affected  
nor awakened.

Awaken therefore all you secure  
creatures; feel your misery, that so  
you may get out of it. Dost thou know  
thine estate is naught, and that thy  
condemnation will be fearfull, if ever  
thou dost perish; and is thine heart  
secretly secure, so damnably dead, so  
desperately hard, that thou hast no  
heart to come out of it? What? no  
sigh, no tears? canst thou carry all thy  
sins upon thy back, like *Sampson* the  
gates of the City, and make a light  
matter of them? Dost thou see Hell  
fire before thee, and yet wilt venture?  
art thou worse than a beast which we  
cannot beat nor drive into the fire, if  
there be any way to escape? O get  
thy heart to lament and mourn under  
thy miseries, who knows then but the  
Lord may pity thee? But oh hard  
heart!



heart ! thou canst mourn for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the wife in thy bosom would be witnesse of thy heart-breakings in midnight for those sinnes which have grieved the Spirit of God many a time, thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physicians should hear how you do ; and if you were humbled, we should have you in the bitternesse of your spirit cry out, *What shall we do?* But know it, thou must mourn here, or in Hell. If God *broke Davids bones* for his adultery, and the Angels backs for their pride; the Lord, if ever he saves thee, will break thine heart too.

*Quest.* But thou wilt say, How shall I do to get mine heart affected with my misery ?

*Ans.* 1. Take a full view of thy misery. 2. Take speciall notice of the

Q 4

Lords

Mans perdition is of himself.

Men mourn for the losse of goods, but not for the losse of God.

*Quest.*

*Ans.* 1.

How to get a broken heart.

Mans per-  
dition is of  
himself.

Two  
things  
harden the  
heart.

That heart  
is hard,  
that nei-  
ther mer-  
cy nor  
judge-  
ment will  
break.

Lords readinesse and willingnesse to receive thee yet unto mercy ; for two things harden the heart. 2. *Falsa hope*, whereby a man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a man when he sees himself so notori-ously bad, thinks there is no willingnesse in the Lord to pardon or receive such a monster of men to mercy ; and if neither the hammer can break thy stony heart, nor the Sunshine of mercy melt it, thou hast an heart worse then the Devil, and art a spectacle of the greatest misery, 1. In regard of sin. 2. In regard of Gods wrath.

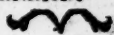
First, in regard of sin. Thou hast sinned, and that grievously against a great God, thou makest no great matter of this : no, but though it be no load to thee, it is a load on the Lords heart, *Isa. 1. 24.* and time will come he will make the whole sinfull world by Rivers of fire and bloud, to know what an evill it is.

1. For 1. in every sin thou dost strike God, and sling a dagger at the heart of God.
2. In every sinne thou dost spite against

against God: for if there were but *one* only thing wherein a man could doe his friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me, in what one thing canst thou please the Devill, and do God a displeasure, but by sin? Yet, O hard heart, thou makest nothing of it. But consider thirdly, in every sinne thou dost dethrone God, and setst thy self above God: for in every sin this question is put, *Whose will shall be done, Gods will or mans?* Now man by sin sets up his own will above the Lords, and so kicks God (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Consider then of Gods wrath, the certainty of it, the unsupportableness of it, how that dying in thy sinnes, and secure estate, *it shall fall*; for when men cry *Peace, Peace*, then cometh *sudden destruction at unawares*: pray therefore to

Mans perdition is of himself.



3.  
Men by sinning set up their own will above Gods

Gods wrath the certainty of it.

1 Thes. 5. 3, 4.

Mansper-  
dition is of  
himself.

2 Cor. 5.  
19.

The third  
generall  
reason of  
mans ruin

Wherein  
mens rest-  
ing in  
Duties  
appears.

to God to reveal this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties and performances*, when they do feel themselves miserable: the Soul doth as those, *Hos. 5. 13.* men when they be wounded and troubled, they never look after *Iesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom. 9. 31, 32.*

For the opening of this point, I shall shew you these two things.

1. Wherein this resting in *Duties* appears.

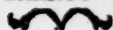
2. Why do men rest in *themselves*.

First, this resting in *Duties* appears in these eleven degrees.

1. The Soul of a poor sinner, if ignorantly

norantly bred and brought up, rests confidently in superstitious vanities. Ask a *devout Papist* how he hopes to be saved; he will answer, By his good works. But enquire further, what are these good works? why, for the most part, superstitious ones of their own inventions, (for the crow thinks her own bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Pater-nosters, bowing down to Images and Crosses.

Mans perdition is of himself.

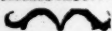


2. Now these being banished from the Church and Kingdome, then men stand upon their titular profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdome; you shall see some roaring, drinking, dicing, carding, whoring, in Taverns and blinde Alehouses; others belching out their oaths, their mouthes ever casting out like *raging seas*, filthy frothy speeches; others, like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no Papists, hang them, they will

2.  
Men stand upon their titular profession of Religion.



Mansper-  
dition is of  
himself.

  
Zeph. 3.  
11.

Mens' con-  
demnati-  
on will be  
greater for  
living de-  
bauchedly  
where the  
Gospel is  
preached.

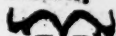
3.  
If no  
peace  
come  
from titu-  
lar pro-  
fession  
men flie  
to their  
good in-  
fides.

will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jewes boasted, they were *Abrahams seed*: so our carnall people boast: Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallows made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and the plagues in hell the heavier.

3 If men have no peace here, then they flie to, and rest in the goodnesse of their infides: you will have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God,

God, and forgivenesse of finnes : but follow them out of their chambers, watch their discourses, you shall finde it frothy and vain, and now and then powdred with *faith*, and *troth*, and obscene speeches. Watch them when they are crost, you shall see them as angry as Waspes, and swell like Turkeys, and so spit out their venome like Dragons. Watch them in their journeyes, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familiar with the scum of the Countrey for prophane-nesse, and half drunk too sometimes. Watch them on the Lords day, take them out of the Church once, and set aside their best Clothes, they are the same then as at another time; and because they must not work nor sport that day, they think they may with a good conscience sleep the longer on the morning. Aske now such men how they hope to be saved; seeing their lives are so bad; they say, though they make not such shewes, they know what good prayers they make in private,

Mans per-  
dition is of  
himself.



Mans per-  
dition is of  
himself.



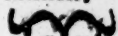
vate, their hearts, they say, are good. I tell ye brethren, he that trusteth to his own heart, and his good desires, and so resteth in them, is a fool. I have heard of a man that would haunt the Taverns and Theaters, and Whore-houses at *London* all day; but he durst not go forth without private prayer in the morning, and then would say at his departure, *Now devill doe thy worst*; and so used his prayers (as many do) only as charms and spels against the poor weak cowardly Devill, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will go near to rail against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires.*

4.  
If no com-  
fort come  
from their  
good in-  
sides they  
reform  
some gross  
sins.

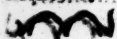
4. If their good hearts cannot quiet them, but conscience tels them they are unsound without, and rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping

keeping, swearing, and such like roaring finnes; and now all the Countrey saith he is become a new man, and he himself thinks he shall be saved, **2 Pet. 2. 20.** they escape the pollutions of the world, as swine that are escaped and washed from outward filth, yet the swinish nature remains still; like Mariners that are going to some dangerous place, ignorantly, if they meet with storms, they go not backward, but cast out their goods that endanger their ship, and so go forward still: so, many a man going towards hell, is forced to cast out his lusts and finnes, but he goeth on in the same way still for all that. The wildest beasts (as Stags) if they be kept waking from sleep long, will grow tame: so conscience giving a man no rest for some finnes he liveth in, he groweth tame; he that was a wilde Gentleman before, remains the same man still, only he is made tame *now*, that is, civil and smooth in his whole course, and hence they rest in reformation: which reformation is, commonly, but from some trouble-

Mans per-  
dition is of  
himself.



Mans per-  
dition is of  
himself.



5.

If no com-  
fort in re-  
forming  
gross sins,  
they flie  
to humili-  
ation, re-  
pentance,  
&c.

troublesome sin, and it is because they think it's better following their trade of sin at another market; and hence some men will leave their drinking, and who-oring, and turn carters, because there is more gain at that market; sometimes it is, because sin hath left them, as an old man.

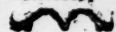
5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations, Repen-tings, Tears, Sorrows, and Confessions*. They hear a man cannot be saved by reforming his life, unless he come to afflict his soul too; he must sorrow and weep here or, else cry out in hell hereafter. Hereupon they betake them- selves to their sorrows; tears, con- fession of sinnes; and now the wind is down, and the tempest is over, and they make themselves safe. Now I say: They would have repented, that is, the Hea- then, as Beza speaks, when any wrath was kindled from heaven, they would go to their sackcloth and sorrows, and so thought to pacifie Gods anger again, and here they rested. For it is with ma-

ny



ny a man ; many people have sick fits and qualms of conscience, and then they do as Crows, that give themselves a vomit by swallowing down some stone when they are sick, and then they are well again ; so when men are troubled for their sinnes, they will give themselves a vomit of *prayer*, a vomit of *confession* and *humiliation*, *Isa.* 58. 5. Hence many when they can get no good by this physick, by their *sorrowes*, and *tears*, cast off all again ; for making these things their God, and their Christ, they forsake them when they cannot save them, *Matth.* 3. 14. more are driven to Christ by the sense of the burden of an hard, dead, blind, filthy heart, then by the sense of *sorrowes*, because a man rests in the one, *viz.* in *sorrowes*, most commonly, but trembles and flies out of himself when he feels the other : thus men rest in their repentance, and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damnneth more than sinne*, meaning that thousands did perish by resting in it : and hence

Mans perdition is of himself.



More driven to Christ by a hard heart, then by a sorrowfull heart.

Mans per-  
dition is of  
himself.



6.

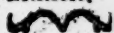
If no com-  
fort in  
humiliati-  
on, they  
turn mo-  
rall men.

we see among many people, if they have large affections, they think they are in good favour; if they want them, they think then they are cast-awayes, when they cannot mourn nor be affected as once they were, because they rest in them.

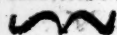
6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the morall law, which is a greater matter than reformation, or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards God; as *fasting, prayer, hearing, reading, observing the Sabbath*: and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not, I speak not against strictnesse, but against resting in it; *for except your righteousness exceed theirs, you shall not enter into the Kingdome of Heaven*. You shall finde these men flie from base persons and places, like the pest-houses, commend the best books, cry down the  
fins

finns of the time, and cry against civill or morall men, (the eye sees not it self) and cry up zeal and forwardnesse. Talk with him about many morall duties that are to be done towards God or man, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternall life, lieth there: But speak about Christ, and living by faith in him and from him, and bottoming the soul upon the promises, (peeces of Evangelicall righteousness) he that is very skilfull in any point of controversie, is as ignorant almost as a beast, when he is examined here. Hence, if Ministers preach against the finnes of the time, they commend it for a speciall sermon, (as it haply deserves too) but let him speak of any spirituall inward soul-working point, they go away and say, He was in their judgement confused and obscure, for their parts they understood him not. (Beloved) pictures are pretty things to look on, and that's all the goodnesse

Mans perdition is of himself.



Mans per-  
dition is of  
himself.



of them; so these men are (as Christ looked on and loved the naturall young man in the Gospell) and that's all their excellency. You know in *Noahs* floud, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7.  
If no com-  
fort in  
morality,  
they turn  
zealous  
for good  
causes.  
Rom. 2. 10

7. If they have no rest here in their *morality*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay and warm themselves at their own fire: thus *Paul, Phil. 3. 6. was Zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *Mich. 6. 7.*

8.  
If no  
comfort  
for zeal  
in good  
causes,  
they turn  
to mour-  
ning for  
their fail-  
ings.

8. If they finde no help from hence, but are forced to see and say, *When they*

*they have done all, they are unprofitable servants, and they sin in all that which they do; then they rest in that which is like to Evangelicall obedience, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest,*  
*Dent. 5. 29.*

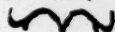
9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble, and so think to work out themselves, in time, out of this estate, and so they dig for pearls in their own dunghils, and will not be beholding to the *Lord Jesus*, to live on him in the want of all; they think to set up themselves out of their own stock, without *Jesus Christ*, and so as the Prophet *Hosea* speaks, 14. 3, 4. think to save themselves, *by their riding on horses, (that is) by their own abilities.*

10. If they feel no help here, then they go unto Christ for grace and power to leave sinne and do better,

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Mans perdition is of himself.



9.

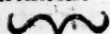
If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

10.

If no comfort in themselves, they go to Christ like hirelings, for their own ends.



Mans per-  
dition is of  
himself.



The con-  
fession of  
Papists in  
three par-  
ticulars.

whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into* Christ, *Psal.* 78. 34, 35. like hirelings that go for power to do their work; that they may earn their wages. A childe of God contents himself with, and lives upon the inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to hell in.

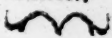
First, the Papist will confesse his misery, that he is (and all men are) by nature a childe of wrath, and under the power of sin and Satan.

Secondly, they hold Christ is the only Saviour.

Thirdly, that this Salvation is not by any righteousness in a Christ, but righteousness from a Christ, only by giving a man power to do, and then dipping mens doings in his blood, he merits their life. Thus the wisest and devoutest of them proteste, as I am able to manifest; just so do many  
Chri-

Christians live. First, they feed themselves full of sin, and are sometimes tired and weary of themselves, for their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing, that only Christ can save them, they go unto Christ to remove these finnes that tire them and load them, that he would enable them to do better than formerly. Thirdly, if they get these finnes subdued and removed, and if they finde power to do better, then they hope they shall be saved: Whereas thou maiest be damned, and go to the Devill at the last, although thou dost escape all the pollutions of the world, and that not from thy selfe and strength, but from the knowledge of *Jesus Christ*, 2 Pet. 2. 20. I say, wo to you for ever if you die in this estate; it is with our Christians in this case, as it is with the *Ivy*, which clasps and groweth about the tree, and draws sap from the tree, but it growes not *one* with the tree because it is not ingrafted into the tree: so many a soul cometh to Christ, to

Mans perdition is of himself.



It is with many Christians as with Ivy, they get sap from Christ, but grows not one with Christ because not grafted.

Mans per-  
dition is of  
himself.

Why men  
do rest in  
their good  
duties.

*Reas. 1.*

It is natu-  
rall to say,  
*Do this  
and live.*

suck juice from Christ to maintain his own berries, (his own stock of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Christ. 2. Now the reasons why men rest in their duties, are these :

First, because it's naturall to a man out of Christ to do so. *Adam* and all his posterity was to be saved by his doing, *Do this and live*, work and here is thy wages, win life and wear it : Hence all his posterity seeks to this day to be saved by *doing* ; *Like father, like son*. Now to come out of all duties truly to a Christ, hath not so much as a coat in *innocent*, much lesse *corrupted* nature ; hence men seek to themselves. Now as it is with a bankrupt, when his *stock is spent*, and his *estate crackt*, before he will turn Prentice, or live upon another, he will turn Pedler of small Wares, and so follow his old Trade with a lesse *stock* : so men naturally follow their old Trade of *Doing*, and hope to get their living that way : and hence men ha-  
ving

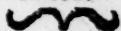
ving no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himself as at other times: so when mens strength is lost, and God and grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Secondly, because men are ignorant of *Iesus Christ* and his righteousness; hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *John* 4. 14. Men seek to save themselves by their own swimming, when they see no cable cast out to help them.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soul thinks; because by this means a man goes no further than himself.

Now in forsaking all duties, a soul goeth to heaven quite out of himself, and there he must wait many a year, and that for a little it may be. Now if a fainting man have *Aqua vite* at his beds

Mans perdition is of himself.

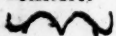


2.

Ignorance of Christs righteousness.

*Reas. 3.*  
Good duties the naturall way of pleasing God.

Mansper-  
dition is of  
himself.



*Reas. 4.*

By good  
duties sin  
may be  
kept in.

beds head, he will not knock up the shop-keeper for it. Men that have a Balsome of their own to heal them, will not go to the Physitian.

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man, as the whore in *Prov. 7. 15, 16.* having performed her vows, can intice without suspicion of men, or check of conscience; so the *Scribes* and *Pharisees* were horribly covetous, but their long prayers covered their deformities, *Mat. 23. 14.* and hence men set their duties at a higher rate than they are worth, thinking *they* shall save them because they are so usefull to them. Good duties, like new apparell on a man pursued wick hue and cry of conscience, keep him from being known.

*Use 1.*

Not to  
rest in  
good du-  
ties.

Take heed of resting in duties; Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together, Gal. 5. 3.* The paths to hell are but two.

The

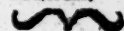


The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. the Lord bids them go to the gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; go unto the *good prayers* and *performances* you have made, and the tears you have shed. Oh they will be miserable comforters at that day.

*Object.* But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but only by the mercy of God, and merits of Christ.

*Ans.* It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that only good duties can save him. A man rests in duties when he is of this opinion, that only Christ can save him, but in his practice he goeth about to save himself. The wisest of the papists are so at this day, and so are our common  
Pro-

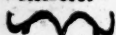
Mans perdition is of himself.



*Object.*

*Ans.* Difference between trusting and resting in duties.

Mansper-  
dition is of  
himself.



Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ : he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant* : (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, and few men finde themselves guilty of this sinne, which ruins so many, I will shew two things :

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men ; that so those that be found guilty of this sin, may not go on in it.

Signs of  
mens rest-  
ing in du-  
ties.

First, for the signs whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

Sign. I.

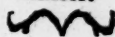
First, those that yet never saw they  
*rested*

*rested in them*, they that never found it an hard matter to *come out of their duties*. For it's most naturall for a man to stick in them, because nature sets men up *duties*; hence it's a hard matter to come out of resting in duties. For two things keep a man from Christ.

1. *Sin*. 2. *Self*. Now as a man is broken off from *sin*, by seeing and feeling it, and groaning under the power of it: so is a man broken from *himself*. For men had rather do any thing than come unto Christ, there is such a deal of *self* in them; therefore if thou hast no experience, that at no time thou hast rested too much in thy duties, and then didst groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familiarisme* and prophanenesse, but from *resting* in the bare performance of them) thou dost rely upon thy *duties* to this day.

These rest in duties, that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to

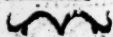
Mans perdition is of himself.



2. Things keep us from Christ.

Sign 2. A prizing of bare performance of duties.

Mans per-  
dition is of  
himself.



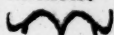
to prize Christ, Now tell me, dost thou glory in thy self? Now I am some-body. I was *ignorant, forgetfull, hard-hearted*, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *du-ties* never carryed thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *du-ties*) the Lord will save thee, though thou never come to *Christ*, and sayest, as he in another case, *Now I hope the Lord will do good to me, seeing I have got a priest into my house, Judg. 17. 13.* Dost thou enhance the price of *Du-ties* thus, that thou dost dote on them, then I do pronounce from God, thou dost rest in them: *These things* (saith Paul) *I accounted gain* (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them losse*: And this is the reason why a childe of God commonly after all his prayers, tears and confessions, doubts much of *Gods love towards him*; where-

Phil. 3. 8.  
Good du-  
ties must  
be coun-  
ted losse in  
compari-  
son of  
Christ.

as another man that falleth short of him, never questions his estate; the first sees much rottennesse and vile-nesse in his best duties, and so judgeth meanly of himself; the *other* ignorant of the vilenesse of them, prizeth them, and esteemeth highly of them, and setting his corn at so high a price, he may keep them to himself; the Lord never accepteth them, nor buyeth them at so high a rate.

Thirdly, those that never came to be sensible of their *poverty* and utter *emptinesse of all good*: for so long as a man hath a penny in his purse, that is, feels any good in himself, he will never come a begging unto *Iesus Christ*, and therefore rests in *himself*. Now didst thou never feel thy self in this manner poor, *viz.* I am as ignorant as any beast, as vile as any Devill; O Lord, what a nest and litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spirituall life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever

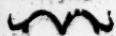
Mans per-  
dition is of  
himself.



*Sign. 3.*  
As insen-  
sibility of  
our own  
emptines.



Mans per-  
dition is of  
himself.



Isa. 66. 2.

*Sign 4.*  
A Legall,  
not an E-  
vangelical  
righteous-  
nesse.

ever lived. If thou dost not thus feel thy self poor, thou never camest out of thy duties; for when the Lord bringeth any man to Christ, he brings him empty, that so he may make him beholding to Christ for every farthing token.

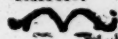
Fourthly, those that gain no *Evangelicall righteousness by duties*, rest in duties; I say, *Evangelicall righteousness*, that is, more prizing of acquaintance, with desire after, loving and delighting in union with the Lord *Jesus Christ*: for a morall man may grow in *Legall righteousness*, (as the stony and thorny ground seed sprang up and increased much, and came near unto maturity) and yet rest in duties all this while. For as 'tis with trades men, they rest in their buying and selling, though they make no gain of their trading: Now *Jesus Christ* is a *Christians gain*, Phil. 1. 21. and hence a child of God asks himself after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Christ? have I got more knowledg of Christ, more admiring of the Lord Jesus?* Now a carnall heart that rests in his duties, asketh only

only what he hath done, as the *Pharisee*, *I thank God I am not as other men, I fast twice a week, I give almes*, and the like; and thinks, verily he shall be saved, because he *prayer*, and because he *hears*, and because he *reforms*, and because he *sorrowes* for his sins, that is, *not* because of the gaining of Christ in a duty, but because of his naked performance of the duty: and so they are like that man that I have heard of, that thought verily he should be rich, because he had got a wallet to beg: so men, because they perform duties, think verily they shall be saved. No such matter, let a man have a bucket made of gold, doth he think to get water because he hath a bucket? No, no, he must let it down into the well, and draw up water with it: so must thou let down all thy duties into Christ, and draw light and life from his fulness, else though thy duties be golden duties, thou shalt perish without *Christ*. When a man hath bread in his wallet, and got water in his bucket, he may boldly say, so long as these last, I shall

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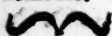
not

Mans perdition is of himself.



We must let all our duties down into Christ, and draw from his fulnesse.

Mans per-  
dition is of  
himself.



Sign 5.  
When our  
duties  
make us  
sin more  
boldly.

not famish: so mayest thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these duties which carry a man out of *himself* unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him, and force him in his sinne, *Isa. 1. 14.* A cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a childe of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sinne (even sometimes against his conscience,) yet having *duties* to bear him up, goeth merrily on in a sinfull course, and makes no bones of sinne: when we see a base man revile a great Prince, and strike him, we say, Surely, he durst not do

do it, unlesse he had some body to bear him out in it, that he rests and trusts unto: so when we see men sin against the great God, we conceive, certainly, they durst not do it, if they had not some duties to bear them out in it, and to encourage them in their way, that they trust unto.

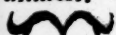
For, take a *prophane man*, what makes him *drink, swear, cozen, game, whore*? Is there no God to punish? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he so then? Oh! he prayeth to God for forgiveness, and sorroweth and repents in secret (as he saith) and this bears him up in his lewd pranks.

Take a morall man, he knows he hath his failings and his sinnes, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? the reason is, he constantly observeth *morning and evening prayer*, and then he craves *forgiveness*

Mans perdition is of himself.

To sin and ask God forgiveness is but mean satisfaction.

Mans per-  
dition is of  
himself.



**Sign. 6.**

When we  
see not our  
vile hearts  
by our du-  
ties.

Rom. 7.  
Paul when  
hee rested  
in duties,  
thought he  
was alive  
when he  
was dead.

ness for his failings, by which course he hopes he makes his peace with God; and hence he sinneth without fear, and riseth out of his fals into sin, without sorrow. And thus they see and maintain their sins by their *duties*, and therefore *rest in duties*.

Sixthly, those that see little of their vile hearts by *duties*, rest in their duties; for if a man be brought nearer to Christ, and to the light, by *duties*, he will spie out more *moats*; for the more a man participates of *Christ*, his *health and life*, the more he feeleth the *vilenesse* and *sickness* of sin. As *Paul* when he *rested in duties* before his conversion, before that the *Law* had humbled him, *he was alive*, that is, he thought himself a *sound man*, because his *duties* covered his sins, like fig-leaves. Therefore aske thine own heart, if it be troubled sometimes for sin, and if after thy *praying* and *sorrowing* thou dost grow well, and thinkest thy self safe, and feelest not thy self more vile? If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednesse, and



and the Lord will find thee out and unmask thee one day, and woe to thee if thou dost perish here.

Secondly, therefore behold the *Insufficiency of all duties to save us*; which will appear in these three things, which I speak, that you may learn hereafter never to *rest in duties*.

First, consider *thy best duties* are tainted, poysoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in *themselves*) for if the best actions of *Gods people* be filthy, as they come from them, then to be sure, all wicked mens *actions* are much more filthy and polluted with sin: but the first is true, *all our righteousnesses are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all *good actions*, (that is, *the heart*) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which finnes are daggers at Gods heart, even when a man is praying and begging for his life; therefore there is no *hope* to be saved by *duties*.

Mans perdition is of himself.

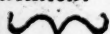
The insufficiency of any duty to save a man, appears in three things.

I.

Our best duties are sinfull.

Isai. 6. 6.  
Mans righteousnesses like rags.

Mansper-  
dition is of  
himself.



2.  
The glo-  
ry of  
imperfect  
actions  
is but as  
grasse.

Gal. 3. 10.

3.  
Our good  
actions  
will not  
satisfie for  
sin past.

Secondly, suppose thou couldst perform them without sinne, yet thou couldst not hold out in doing so, *Isa. 40. 6. All flesh and the glory thereof is but grasse.* So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time, live like an Angel, shine like a Sun, and at thy last gasp have but an idle thought, commit the least sin, that one rock will sink thee down even in the Haven, though never so richly laden; one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, will burn thee, one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek. 18. 24.* for it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

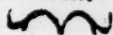
Thirdly, suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, and dost thou think thine *obediense* for the time to come  
can

can satisfie the *Lord* for all those rents behinde, for all those sins past : as can a man that paies his rent honestly every year, satisfie hereby for the old rent not paid in 20. years : all thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men* may forgive wrong and debts, because they be but finite; but the least sin is an infinite evil, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men ; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therefore *duties* are but *rotten crutches* for a soul to rest upon.

But to what end should we use any *duties* : cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings* : what should we pray any more then : let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing as work for nothing.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou are therefore *not* to

Mans perdition is of himself.



God cannot remain God, and forgive sin without satisfaction.

*Object.*

To what end are our duties

*Answ.*

Mans perdition is of himself.

Good duties not to be cast off, but our resting up on them.

*Object.*

*Ans.*

*Use 1.*  
We are to perform good duties for 3. ends.  
1. To bring us to Christ.

cast off the duties, but thy *resting in* these duties : thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their crowns, *Rev. 4. 10, 11.* saying, If there be any good or graces in these *duties*, it's thine, Lord: for it is the Princes favour that exalts a man, not his own gifts; they came from *his good pleasure.*

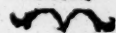
But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

For these three ends.

1. To carry thee to the *Lord Iesus* the only Saviour, *Heb. 7. 25.* he only *is able to save* (not *duties*) all that *come unto God* (that is, in the use of means) *by him.* Hear a Sermon to carry thee to Jesus Christ : Fast and pray, and get a full tide of *affections* in them to carry thee to the *Lord Iesus Christ*, that is, to get more *love* to him, more acquaintance with him, more union with him : so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties as *Noahs Dove* did her wings,

wings, to carry thee to the *Ark of the Lord Iesus Christ*, where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the Lord *Iesus Christ*. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, have over Lord by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is only to lead them to her: so  
men

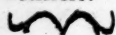
Mans perdition is of himself.



Good duties are the means by which we come to Iesus Christ.



Mans per-  
dition is of  
himself.



Use 2.  
Good du-  
ties are e-  
vidences  
of Gods  
love to us  
in Christ.

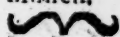
men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only hand-maids to lead the soul unto the Lord Jesus Christ.

Secondly, use duties as evidences of *Gods everlasting love to you when you be in Christ*; for the graces and duties of *Gods people*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his *joyes, feelings, gifts, spirit, grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly il-favoured performance of duties, this man, I say, can have no assurance without flattering himself, *2 Pet. 1. 8, 9, 10.* Duties therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because

because it is an *evidence* to assure him, that it is his own; and so to defend him against all such as seek to take it from him; he will carefully preserve the same: so because *duties do not save thee*, wilt thou cast away *good duties*? No, for they are *evidences* (if thou art in Christ) that the *Lord* and *mercy* is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

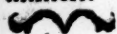
That God the Father of our Lord Jesus Christ may be honoured by the performance of these *duties*, therefore use them: Christ shed his blood that he might purchase unto himself a *people zealous of good works*, Tit. 2. 14. not to save our souls by them, but to *honour him*. O let not the blood of Christ be shed in vain! *Grace* and *good duties* are a Christians crown; it is sin only makes a man base: Now shall a King cast away his Crown, because he bought not his Kingdome by it? No, because

Mans perdition is of himself.



Use 2.  
Good duties honor God being used.

Mans per-  
dition is of  
himself.



The fourth  
generall  
reason of  
mans ru-  
ine.

Eph. I. 19.

because it is his *ornament* and *glory* to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured than thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, go out of *duties*, and match thy soul to the Lord Jesus: take him for better and for worse, so live in him and upon him all thy daies.

Fourthly, by reason of mans *headstrong presumption*, or false faith, whereby men seek to save themselves by *catching hold on Christ*, when they see an *insufficiency in all duties* to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to *Christ*. I mean, they look not after faith wrought by an omnipotent power, which the *eternall Spirit* of the *Lord Jesus* must work in them; but they content themselves with a faith of their *own forging and framing*, and hence they think verily,  
and

and beleewe, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doors (out of heaven hereafter for ever) for their labour.

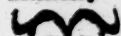
All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to beleewe, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich.*

3. 11.

It is in this respect a harder matter

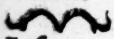
to

Mans perdition is of himself.



Men beleewe no salvation but by Christ, & so think they hold Christ in the hand of faith.

Mans per-  
dition is of  
himself.

Easier  
conver-  
ting a  
man in  
India then  
in Eng-  
land.

A precious  
faith got  
at a high  
rate.

to convert a man in *England* than in *India*, for there they have no such shifts and farts against our Sermons, to say they beleeve in Christ already, as most amongst us do: we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of theeves in the street, you shall see an hundred hands scrambling for a jewell that is fallen there, that have least, nay nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, and will not be beaten from this. What, must a man despair? must not a man trust unto Christ? Thus men will hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This *hope* scared out of his wits, damns thousands: for I am perswaded, if men did see themselves *Christlesse creatures*, as well as *sinfull creatures*, they would cry out, *Lord, what shall I do to be saved?*

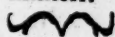
This faith is a *precious faith*, 2 Pet. 1. 2. *Precious things* cost much, and we set them



them at a high rate ; if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ ; they say, very easily : when the Lion sleeps, a man may lie and sleep by it ; but when it awakens , wo to that man that doth so : so while God is silent and patient, thou mayest be-fool thy self with thinking thou dost trust unto God ; but wo to thee when the Lord appears in his wrath, as one day he will ; for by vertue of this false faith, men *sinning*, take *Christ* for a *dish-clout* to wipe them clean again, and that is all the use they have of this Faith. They sinne indeed, but they trust unto Christ for his mercy, and so lie still in their sins : God will revenge with bloud and fire, and plagues, this horrible contempt from heaven.

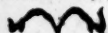
Hence many of you trust to Christ, as the *Apricock* tree that leans against the wall, but it's fast *rooted* in the earth : so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthinesse still.

Mans per-  
dition is of  
himself.



While  
God is si-  
lent, we  
may think  
we trust in  
him ; but  
when he  
appears in  
his word,  
it will  
prove o-  
therwise.

Mans per-  
dition is of  
himself.



Two  
things ob-  
servable.

still. Woe to you if you perish in this estate, God will hew you down as fuel for his wrath, what ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God of heaven to you, 1. You that never felt your selves as unable to beleve, as a dead man to raise himself, you have as yet no faith at all. 2. You that would get faith, first must feel your inability to beleve: and fetch not this slip out of thine own garden; it must come down from heaven to thy soul, if ever thou partakest therof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; the Lord lay not this sin to their charge who have *slopt my mouth, labouring to with-hold the truth in un-righteousnesse*. And blessed be the good God, who hath stood by his unworthy servant thus long, inabling him to lead you so far, as to shew you the rocks and dangers of your passage to another world.

*Finis.*

Printed for *John Sweeting*, & sold at his shop  
at the Angel in Popes-head Alley, 1652.



